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for
TEACHERS
AND
YOUNG PEOPLE.

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Meek and Lowly.

BY MRS. GEORGE ARCHIBALD.

Nor Cæsar in his palace in high, imperial Rome,
Nor Juda's haughty tyrant within his lordly home,
Not any great were thrilled with joy when Christ
the Lord had come.

His mother took and clasped him—how blest a
mother she!

And Joseph gravely wondered that such a thing
could be;

A star shone out—three wise men came, and angels
leaned to see.

He grew and served his father through all his
youthful days,

Nor sought for earthly favor, nor wrought for earth-
ly praise,

But lived in sweet submission, and walked in hum-
ble ways;

And at the time appointed went forth among his
kind,

To show transgressors mercy, to heal the deaf and
blind,

To cheer the heavy-laden, the broken heart to
bind.

The rich and proud despised him, the rabbis called
him mad,

Pretender, and blasphemer; but O, the sick and
sad,

And O, the common people—they heard him and
were glad.

The great may sit in grandeur, unmindful, Christ,
of thee,

But now, as then, the poor oppressed, whate'er their
burdens be,

Find comfort only in thy love, thou Man of
Galilee.

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Following the Model.

THE sculptor is copying that model near him. He looks at his model and then chisels, cutting patiently, carefully, not always successfully, it may be, for, ah! there was a stroke where the chisel slipped. Was it his fault? It was a flaw in the marble. However, it must be remedied. He must look again at his copy and bring his work into exact conformity to the pattern. Now he rejoices in a master-stroke, bringing out the exact expression of the eye or giving to the hand its true curve or a more graceful sweep to the fall of a garment. It encourages him. He works more hopefully. Now he stops to take a longer look at the model. He gazes at it as if trying to take it into his very soul, making it a part of himself, that after such inspiration he may give it out again in a more natural, a truer and completed work. Such soul-impression is essential to successful expression. In our efforts for our scholars, we strive to reproduce Christ in their character. He is the model by which we work. His purity, his sincerity, his self-denial for others, his consecration to the Father, we would repeat in the lives of our scholars. We look at Christ, then, as we carve. Any false stroke must be rectified. Flaws in the marble must be skillfully manipulated. How elated we are by any success; if a girl or boy may say, "I will try to lead a life like Christ's!" As we copy, though, we look up, watch; then, looking down, we work.

We are now nearing Christmas. What is the festival with all its associations but an opportunity for a special look at the loving humiliation of our Lord for humanity's sake? Paraphrased, Bethlehem is Love. What we desire is a long, absorbing look at our divine Model, a look in which we receive him to our souls, a look for others' sake, that is first of all life to us. How can we repeat the Saviour's character in others unless it is first re-

peated in us? Let us absorbingly contemplate the Saviour's love in his incarnation, in an all-sundering faith receive him to our souls.

Thus, having looked at the copy, now carve the marble.

A Far-reaching Golden Thought.

ALL around the world in the Christmas season goes one far-reaching thought, like a line of gold. This one thought, far-extending, reaches through all these many manifestations of Christmas joy: "Christ has come! Good-will to men!"

Let us track that thought of gold in its progress, beginning in some northern country like Sweden. Here, above the snow, flash and shoot the northern lights, while below, in many a farm-house, the children make merry around the Yule-tree, and with shouts of joy unpack the Yule-buck loaded with presents. Farther south, down in Germany, you hear the tinkle of the bells of Santa Claus's merry reindeer team. Stride across the white Alps to Rome, and within St. Peter's massive walls you see the crowds wondering at some fascinating representation of the Nativity. From Rome, you may let a stiff Mediterranean breeze waft you to Bethlehem itself. From Jerusalem comes a great throng the day before Christmas. There is a lively bustle in the highway. A grand procession is formed. They enter Bethlehem. At midnight, in the Church of the Nativity, there will burst upon the ears of the multitude the rapturous *Gloria in Excelsis* sung by many singers. Now go down into Egypt, among the Copts, or wherever you find a body of Christian people, and so on through Africa among our own mission fields, among all Christians, to the very tip of the Cape of Good Hope. From this point, far back to the North Cape in Europe, the one great Christmas thought is that Christ has come. What a long, shining line, a far-reaching thought of gold! If we steam across the sea from Africa to Australia, it still is happy Christmas, though amid scenes unlike those of the North. We shall seek the shade and ask for a palm-leaf as we bend over our Christmas feast.

We cross the Pacific Ocean, and sweet Christmas hymns echo to us from isle to isle, till reaching America, through the valleys and over the mountains, every-where extends the golden remembrance of the Saviour's coming. Does the line stretch toward the North Cape again, to complete the circuit of the earth? We may reach in the Arctic darkness some hut of ice where a chilled band of explorers lighted by a smoky blubber-lamp will gather around a precious little feast of canned plum-pudding, wondering what friends in America or Europe may be doing. Among the Esquimaux too, on this side of the sea, and the Lapps on the other side, will be some joyful remembrance of Christmas-tide.

The thought of Bethlehem is indeed a long and shining one, reaching all about the world, in so many memories does the infant Saviour lie cradled. How it binds all together! Now, turn the long thought of gold into a wire, and flash your sympathy and good-will in every direction. Is there a wrong not rectified anywhere? Right it. Any unforgiveness of a wrong done you? Take it out of the way, bury it. Any poor persons near you? Help warm and feed them. Can you not make a gift to missions that will give Christmas to somebody, boy or girl, in the dark of Africa or Asia? And then take the beautiful thought of gold, wreath it, shape it through your loving consecration into a crown that shall rest on the brow of the Saviour born at Bethlehem.

Sunday-School Libraries.

MANY Sunday-school libraries need thorough revision. The books, collected at different times and by different people, are of varied quality, "good, bad, and indifferent." The duty of selection is often assigned to persons who are no judges of books, and who are misled by a taking title, a showy exterior, and alleged cheapness of price. In this way unsuitable and sometimes pernicious books find their way into the libraries of our Sunday-schools. A gentleman several years ago, while standing in a book-store waiting for a clerk to attend upon him, spent a few moments in looking over a large pile of books on the counter. He noticed that every book, so far as he had opportunity to see, was a novel, and some of the volumes belonged to a very poor class of novels. He was surprised to learn afterward that this entire pile of books was to be sent to one of the largest Sunday-schools in a large city. A committee had selected them for their Sunday-school library. The fact transpired that every volume of the two or three hundred was a work of fiction. There was not a volume of good solid, useful reading—all was fiction, fiction! And these books were bought to be read by the children and youth of a Sunday-school!

So prevalent is this evil that the secular papers are beginning to notice it. A correspondent of the St. Louis *Globe-Democrat* not long since wrote a long article on the subject. He tells of a Sunday-school superintendent, who, his attention being called to the matter, began to examine the libraries of his own school and of some others in his neighborhood. He says:

"I discovered not only the works of Oliver Optic and Horatio Alger in our library, which possibly did no particular harm, but to my horror I came across the novels of Miss Braddon, Florence Marryatt, Wilkie Collins, and, worst of all, the narratives of Ouida and George Sand, and even found two of

Zola's works among the rest. On inquiring, I found that these novels were in the greatest demand, while the regulation Sunday-school story was scarcely touched. I mentioned the matter to a brother superintendent who had just received a new lot of books. Among them were Ouida's latest, all of Rider Haggard's tales, and three copies of *As In a Looking-Glass*. You can imagine our utter horror. My friend said nothing to his pastor, but promptly returned the new books and sent word that he would be down soon to select what he wanted."

The same superintendent told a startling story of one of his teachers who came to him and said that her faith in orthodoxy had been very much shaken, and she did not know that she could conscientiously remain longer in the school. Several of her class were also losing their confidence in the old creed. She said this result had been reached by reading one of the books in the Sunday-school library. It was an account of a young Presbyterian minister who had gradually been converted to rationalism and had finally taken his congregation with him over to liberalism.

Is there not need to examine Sunday-school libraries when such facts are exhibited? But it may perhaps be said that our Methodist Episcopal schools are in no danger of having such reading in their libraries, since the Discipline provides certain safeguards by which our scholars may be protected from the possibilities of pernicious literature in the library: "It shall be the duty of the preacher in charge, aided by the superintendent and the committee on Sunday-schools, to decide as to what books and other publications shall be used in the Sunday-schools."—*Discipline*, ¶265.

If this law were carried out in every case our libraries would be clean and wholesome. But in many instances it is quietly set aside. The teachers appoint a committee of their own, right in the face of the Discipline. This committee often consists of people whose judgment of books is very imperfect, and hence they make errors of a very serious character.

We would do better to banish the library entirely than to have it as it now is in many schools. In view of some facts that have come under our observation, we do not wonder that a late distinguished preacher on one occasion, in his peculiarly forcible manner, characterized the Sunday-school library as "the swill of the house of God." Instead of "swill," we should seek to deal out the sweet and cleanly "bread of life."

Tact.

THERE is no word of its size in the English language that expresses so much and is so hard to de-

fine as this simple word of four letters only: T-A-C-T. It comes from the Latin verb, *tangere*, to touch, and is susceptible of the most delicate handling and finest interpretation. The finer the nature, the more exquisite the sensibilities, the more subtle and sagacious the expression of this notable characteristic. That it is a gift there is no denying, for we have seen it exercised by very young children in a most marvelous fashion.

Its possessors are qualified for almost any position, and by their words and deeds prove their superiority to those less generously endowed. They seem to be at times almost inspired, and to know just what to say and do, and when and how to say and do it under all circumstances.

Yet how many there are who seem to be without the least particle of tact. They never say or do the right thing, are always on hand at the wrong time, and have indeed a most wonderful faculty of making life to themselves and others "a' a muddle."

In some instances the poor unfortunate is conscious of the defect, and suffers deeply from humiliation and chagrin, and yet continues "sinning and repenting" with a capacity for self-torture that seems incredible and inexhaustible. Such a one is really to be pitied.

But the majority of those who have missed this gift, fortunately for themselves, but unfortunately for others, are remarkably thick-skinned, and unconscious of their own short-comings, and advertise their defect by the manner in which they stir up strife and charge the atmosphere with heaviness.

Many a grand scheme has come to naught for want of some one with sufficient tact to introduce it and to bring up from the right quarter the breeze that shall bear it onward to success, while many a bill that did not at first meet with favor has been finally carried by reason of its skillful presentation.

It was Napoleon's tact that won for him the position of emperor. It was Washington's tact displayed in his youth that qualified him for the position of commander-in-chief when the liberty of the land was endangered. It was Lincoln's tact that won for him so many friends and fitted him to be the nation's pilot through a perilous strait. It is a part of Stanley's outfit, and if he took no other baggage with him he would need this in order to "carry the war into Africa." There is no greater power in the world to-day; nor one on which we depend so much for the adjustment of all difficulties.

No one is overburdened with tact, and it would be well if in our schools there were efforts made for the special training of those who have this faculty in an undeveloped state. For tact can be cultivated; at least, we can "assume a grace even if we have it

not," and those who are conscious of their weakness, and have a propensity to get themselves and other people into trouble, will find their only safety in an expressive silence.

Tact is one of the heavenliest gifts that can be given to mortals. It is an oil that causes the wheels of life to always roll smoothly, while its absence produces an incessant friction and grating to body, heart, and soul.

Chicago Free Kindergarten Association.

We are anxious to call the attention of our readers to a very remarkable and interesting movement in Chicago, known as the "Chicago Kindergarten Association" that began early in 1881. It aims to maintain a free normal and training class, and a system of free kindergartens in that city.

The difference between the "Chicago Free Kindergarten Association" and other societies doing kindergarten work is this:

That the "Chicago Association" employs simple Bible lessons, illustrative of Bible subjects, and adapted to the kindergarten methods; it is a Christian institution; it promotes reverence, sound temperance, the only true morality (that based on Christian faith), and earnest Christian life.

The next class in the normal and training department will be organized early in February, 1888, at Marie Chapel, corner of Wentworth Avenue and Bushnell Street, between Twenty-third and Twenty-fourth Streets.

All instructions in this "Kindergarten Association" are free. The expense for each pupil, aside from board, need not exceed twenty-five dollars for material, for the whole term of ten months. If any of our readers who are interested in benevolent work desire to understand Christian primary teaching of the highest quality, they should address Miss Eva B. Whitmore, 175 Twenty-second Street, Chicago, Ill.

Necessity a Good School-master.

DR. JOSEPH PARKER, in his comment on Ruth 1. 1, "There was a famine in the land," makes the following observations. Some of his statements are rather strongly put, but they will probably be all the better remembered for that. There is something here for parents and teachers to consider:

Necessity drives men forth, and is therefore to be regarded as a blessing rather than a curse. It is prosperity that may be looked upon, in some senses and under obvious limitations, as a danger if not a malediction. "Necessity is the mother of invention." We owe nearly all we have to necessity: we owe next to nothing to prosperity. Why do men hasten to the city every morning, pouring in

great living floods out of every railway terminus, and hastening away scarcely speaking to one another, scarcely knowing one another? What is the explanation of this rush and tumult and speechless haste? Necessity—necessity of some kind, necessity real and proper, or something that is a mistaken necessity; still, need is the word of explanation and solution. Why are all those ships upon the sea, full of men, women, and little children? What is the meaning of this leaving of fatherland, this cutting asunder of tender and vital associations? Necessity. Men are going out to make lands, to create civilizations, to establish themselves in free, independent, secure, and happy life. Prosperity does not drive men out; prosperity keeps them at home. Hardship is the real blessing of life, when properly measured and properly received. All children should have "a hard time of it," under proper regulation. The children of this day are being ruined. They are being confectioned and coddled to death. By the time they are fifteen years of age they have seen every thing; there is nothing more to be seen: they have traveled over the picture-galleries of Europe; they have heard all the great speakers, musicians, and others; they have seen all the great sights; they are overpowered with weariness. This should not be so; but it must continue to be so until parents see the reality of the case. Five years in the work-house, the expenses being discharged by the parents, from five years of age to ten, would make men of the children. How they would then enjoy daisies, buttercups, little birds, half a day's rollicking freedom in the green meadow. How pleased they would be with any occasional dainty found upon the table! How doubly valuable the sweet kiss! But we will not have it so. Hence, the children are brought up to be pests to themselves and nuisances to the public. God, however, takes this matter into his own hands, and he graciously sends famine and need and difficulty, sickness and death, and a thousand black teachers down into his great public school, to show men the real charm of life and to bring to bear upon them the most sacred and ennobling impulse which can inspire and sanctify their industry.

The Oxford League.

We need an Oxford League in our church. How shall we go about starting one? What announcement shall be made to the congregation? Who shall be invited to come to the first meeting? And when they have come in answer to the call what shall they do? And what shall the pastor do who has called them?

Let us answer these questions in so simple a way that every body who reads will be able to understand.

In calling the Oxford League meeting let *Statement No. 1* be read. It may be read in the pulpit to the whole congregation on Sabbath morning and evening. It may be read in the Sunday-school, espe-

cially to the adult, senior, normal, and older youths' classes. It may be read in the regular week evening prayer-meeting, and by all means in the young people's prayer-meeting. It may be distributed widely on a slip of paper through the congregation and Sunday-school. *Statement No. 1* is really a little tract. If the pulpit reads it to the pew, and the desk to the class, and then if people read it for themselves at home, nobody will be in any doubt as to the objects of the "Oxford League."

STATEMENT NO. 1.

It is the design and aim of the "Oxford League" 1) To bring our young Methodist Episcopal people into closer relations with Christ, the Head of the Church; 2) To engage them more fully in the study and service of their Church; 3) To make them more familiar with the doctrines, usages, spirit and life of Methodism as a branch of the Holy Catholic Church; 4) To show them that their Church is an organic part of the apostolic and original Church founded by Christ and his followers; 5) To promote a more fervent, intelligent, and practical piety, and thus 6) To revive in forms adapted to our own times the fourfold work of the original Oxford Club established at Oxford University in England in 1729; (1) The more devout study of the Holy Scriptures; (2) The promotion of personal piety; (3) The awakening and direction of the intellectual and literary activities of the Church; (4) The development of greater activity in practical philanthropy.

Let all bring Bibles with them.

When the young people who have been thus invited have come to the place of meeting, whether it be parlor, class-room, lecture-room, or church, let the following order of exercises be observed:

PROGRAMME—FIRST MEETING.

1. Singing: * Epworth Hymnal, No. 241 (Church Hymnal, No. 770).
2. Scripture Reading by pastor or leader: Acts 1.
3. Prayer by pastor or leader, closing with Lord's Prayer.
4. Singing: Epworth Hymnal, No. 167 (Church Hymnal, No. 743).
5. Remarks by pastor or leader on the importance of the objects set forth in *Statement No. 1* above.
6. Singing: Epworth Hymnal, No. .
7. Conversation or Addresses suggested by *Statement No. 1*.
8. Scripture Text Quotation. †
9. Announcements, Prayer, and Benediction.

* In reading and singing this and the following hymns give close attention to the thoughts in them, and try to make your own the desires and prayers expressed in them. Sing in worship not for sound or artistic effect; but "with the spirit and with the understanding also."

† Spend a few minutes in quoting Scripture texts which bear upon personal religious life. Compel none to quote, but urge all to do so. Such quoting of texts will be a personal contribution to the religious value of the meeting, and will accustom young people to bear their own voices in a service of the Church.

The "Oxford League" is not a social organization for the promotion of neighborly spirit, for musical, literary, and semi-dramatic entertainment, for a good time by means of ice-cream, strawberries, cake, and coffee. These festive features may sometimes promote certain ends of Church life, but they are of a relatively low order, and it is not the specific design of the "Oxford League" to promote them.

The "Oxford League" is not designed to be merely a literary society in the Church for the increase of educational ambition and gratification of literary tastes. Worthy as these may be, they do not constitute the distinctive idea of the "Oxford League."

The "Oxford League" is specifically religious in its aim. It proposes to promote spiritual life by more Bible study; to broaden the Christian's horizon, and increase his power of adaptation by a larger culture in the world of thought and expression; to deepen his zeal for God and his delight in the things of the divine kingdom, by social devotional services and by private prayer; and to express in Christly way his love for souls of men, by helping the minister to labor in behalf of others, by visiting, by tract distribution, and by fidelity in attendance upon the public and social means of grace.

"All things are ours" when we are Christ's—all things—all culture, all art, all science, all legitimate enjoyment, all true social fellowship, and all communion with God of nature, and the God and Father of our Lord Jesus Christ. Christians have a right to good libraries, to pleasant companionships, to large knowledge, so long as they are not used for the promotion of selfishness, but for the increase of one's influence for good.

The "Oxford League" will be of untold benefit to young Methodist Episcopal people; to those who are ignorant of our splendid history; to those who are tempted to leave their own Church for other communions; to probationers and others who ought to understand the history, doctrines, and usages of their own Church, and who need to have ready and at command the answers so satisfactory and complete and so easily given to the usual objections made against Methodism by those who dislike or are ignorant of it.

The "Oxford League" emphasizes and holds in its provisions the "Church of the twentieth century," the Church which will meet the requirements when, twenty-five years from now, with the most advanced civilization, people ask for a Church adapted to the times; a Church familiar with the Word of God; a Church acquainted with the divine movements in human history and the divine wisdom in human science; a Church intent on purity of character and the inward vision and witness of God; a Church bent on helping men in the family, in the nation, and in the lands beyond the sea; helping men as to their bodies, souls, and domestic and national and eternal relations. Such are the splendid ideas and aims of "The Oxford League."

THERE have been prepared three tracts for gratuitous distribution to pastors of the Methodist Epis-

copal Church, entitled, "Our Youth League Series;" Number *One*, the "Oxford League;" Number *Two*, "Questions About the Oxford League;" and Number *Three*, "Reading Courses for Young People."

Tract Number *One* contains a full exposition of the aims and methods of the "Oxford League," with detailed programmes for ten meetings.

Number *Two* contains answers to many questions about the "Oxford League:" What it is; for whose benefit it is; how the Church shall organize one; when the meetings are to be held; who are to be admitted; about fees; how one person may avail himself of the benefits of the league, etc. This tract answers the objections which are made to the movement, and gives twelve answers to the question, "What can the members of the Oxford League do in the line of work?"

Tract Number *Three* of our "Youth League Series," entitled, "Reading Courses for Young People," gives a list of twenty-four different courses of reading which persons may prosecute. It is to be hoped that ministers throughout the entire Church will avail themselves of this opportunity for finding out what the League is, and how it can be carried on successfully.

Address Dr. J. H. Vincent, 805 Broadway, New York.

Personal Power in Teaching.

OUR correspondent, Miss Bingham, sends us the following report of an address delivered by the Rev. Dr. Little, of Syracuse University, before the New York State Sunday-school Convention a few months ago:

There are three imps that plague the teacher. The first is the imp of personal discomfort. There is nothing so melancholy as to see an irritable teacher diffusing irritation through the whole class, or an impatient teacher beset with the imp of personal impatience sitting down among her children to teach the glorious Gospel of the loving Jesus, and diffusing discomfort and impatience through them. Sometimes the children have to serve as a sort of lightning-rod to carry off the irritation that has been gathering in the system through the week. That won't do. If you are going to have personal power in teaching you must throttle the imp of personal discomfort.

There is another imp, the imp of bewilderment. Be in front of a class and be yourself bewildered and obtuse and your class will soon know one thing, and that is that you do not know any more than they. Don't attempt to bewilder others with your excess of light. It is quite possible to parade too much of what you know. The teacher has power who knows how to select what is necessary. Father Taylor once had a young preacher preach for him, and after he got through Father Taylor said to him, "Young man, do you ever expect to preach again?"

"Yes," replied the young man.

"What are you going to preach about? You have told all you know this time."

Don't bewilder children with hobbies. If you think the Jews are going to be restored, don't restore them every Sunday. Don't ride scientific hobbies. An Irishman, not very exact in the use of adjectives, was once asked by a friend of mine why he had not appeared in a good while, and he said, "I have been right sick. I have been troubled with the inflammation of the scientific nerve." There are some theologians and teachers who get the inflammation of the scientific nerve, and they bring it into the Sunday-school, and it is a bad thing.

Then there is the imp of distraction. That takes you away from the thing in hand and leads you to take something else than the subject you ought to be illustrating and illuminating. The teacher's power lies in keeping the grip of his pupils, and of the subject in hand; and if he loses his right or his left hand grip he is like a man who loses his right or left hand ear: the boat just goes round and round without progress. Don't allow yourself either by the vagaries of your own mind or the questions of the children to be led away from the great point that belongs to the teaching you have to do.

I speak as a teacher to teachers. Let me give to you two maxims that seem to contradict each other. First, Be yourself, in the sense of not trying to be any body else; of not trying to imitate some famous teacher you have read about. If you adopt new methods be sure that they are grafted into your character. Don't tie on new methods. You can't get any fruit by tying branches on to a tree; you must graft them into a tree, so that the vital sap may flow into their veins to give it life and fruit. I see teachers that are all tied over with methods that don't belong to them, and with devices they have picked up at Sunday-school conventions, and there is nothing about them that is individual. If you take these methods, take them after careful reflection, and because you have come to feel just where the power of them lies and in just what respect they are going to make your teaching better. Be yourself. Don't be affected with your scholars. Don't pretend to be any better or worse than you are. Don't be Uriah Heep or an archangel. Be yourself, a man, a Christian, talking to immortal souls, and let it be as clear as sunshine to you that nothing is so bad in Sunday-school as pretense.

The other maxim is, Don't be yourself. Be less than yourself; in the way in which Jesus Christ came down to you, come down to your scholars. He did not come down to degrade himself; he did not come down to be in the truest sense other than himself, the precursor of the grandeur and splendor of his Father. In him was life, and upon him was the brightness of his Father. He came down, and yet he did not in coming down sacrifice one jot or one tittle of his eternal character. And in that sense come down

to your pupils. Be less than yourself, simple, transparent in your utterances, taking great pains to be plain and to be understood.

Don't try to be profound. It is as hard to see the bottom of a mud-puddle as to see the bottom of the ocean; and a great many think that because they are muddy and obscure they are profound. I have seen a mountain pool, the bottom of which you would think you could reach with your hand, and yet it was thirty or forty or perhaps one hundred feet deep. Be deep, but be clear.

Be less than yourself in your earnest effort to make yourself adapted to the mind and appreciation of those to whom you talk; in sacrificing those things which are your pet theories and studies, for the sake of those whom you teach.

Be more than yourself; rise upon your dead selves; as Tennyson beautifully puts it, "Make of your dead selves stepping-stones to nobler things." Be always nobler than yesterday, better than last week, and stronger and truer to your Master than you were before, rising constantly into his likeness and into the splendor of his conduct.

Continental Sunday-School Mission —Belgium.

BY AN ENGLISH CORRESPONDENT.

RECORDS regarding Sunday-school work in Belgium are very meager.

In 1834 the British and Foreign Bible Society established an agency in Brussels. Three years later the Belgium Evangelical Society was inaugurated. Its object was to follow up the work of the Bible colporteurs by sending out evangelists and preachers. It sought also to bring the young under religious teaching. Eventually it became the *Eglise Chrétienne Missionnaire Belge*.

The London Union, always on the alert to assist Sunday-school work, made a grant of books in 1841 to an English school in Brussels. The same year application was received from Pasteur Fanchaud for French books for use in his school. A translation of their First Class Lesson Book was then almost ready, so the committee decided to print it forthwith and proceed with a translation of the Second Class Book.

In 1842 Pastor Fanchaud, returning thanks for another grant, reported that there were at that time eight schools in Belgium, with an average of thirty scholars each.

The union report for 1843 draws attention to the "zealous, untiring activity of the Romish priests against all efforts for teaching the Bible to the young."

Passing on to 1852 we find that Pastor Verrue, of the Paris Sunday-school Society, was sent to visit sister churches in Belgium. Pastors Anel and Fanchaud informed him that the Belgian Evangelical Society had then a Sunday-school in connection with each station.

In 1858 the London Union made a grant to a school held in the Evangelical Church, *Boulevard*

de l'Observatoire, Brussels, numbering sixty scholars and nine teachers.

During 1873 and following years the Union Continental Committee was in correspondence with friends in Belgium, and though "no organized effort was possible," they watched for "favorable opportunities of extending their operations as the providence of God might open doors of entrance;" they rendered help freely to those who, "laboring under great disadvantages, were still hopeful that small beginnings would, with fostering care, develop into prosperous movements."

From 1878 to 1884, while engaged as one of the French missionaries, the well-known Jean Paul Cook made occasional journeys in Belgium, considerably strengthening the work by his visits.

The Belgian Missionary Church has now twenty-seven stations and fifty-six branches where the Gospel is preached and the young are taught. The Reformed Church also has eleven stations, in most of which Sunday-schools are held. Belgium having both a Flemish and Walloon population the necessity for the use of two languages, Dutch and French, greatly increases the difficulty of Sunday-school work.

Trained Workmen.

BY UNA.

THE Sunday-school of to-day ought to be an immense moral force. The best brain, the best heart, the best talent of the church ought to center here, for here is gathered the hope of the Church.

We are all agreed that the Church of to-day is not all that it should be, and is much that it should not be. (We speak now of the organization.) What the Church of to-morrow shall be depends much upon the concerted action of the workmen of to-day, to whom is intrusted the great work of training the young immortals who are so soon to take our places.

A question which a wise superintendent will always keep before him is, "What is the essential thing which must be taught in my classes, whatever else may or may not be taught?"

If he is working toward the building up of a living Church of the future, as he must be if he is the right man in the right place, he must deem the teaching, by word and by deed, of the life of God in the soul as the essential. Then it follows that the teachers must know that life must be in it, and, in a sense, must be able to impart it.

What should we say of a man who, wishing to train his son for business, should place him under teachers who know little or nothing of the science of numbers?

Any superintendent will say that such a requirement will interfere sadly with keeping the classes supplied with teachers. The truth is, this kind of labor is held too cheap. We know a thoughtful, earnest man who holds that Sunday-school workers should be paid for their work. We believe it, too, but the coin of the kingdom is in greater demand

among living souls than the coin of any earthly realm, and only the living teacher can teach the life. Therefore let the higher demand be made, the higher wages be offered, and we believe the higher service will be forthcoming, often from unexpected quarters.

Two superintendents we know, each one beloved, each one successful in his way. The one keeps his classes supplied with teachers. Do strangers appear at the church several times in succession? If they have any external attractions this good man warmly invites them to the Sunday-school, which is a very good thing to do. But whether it is a good thing to urge work upon them, as he often does, before knowing any thing as to their possession of the life, or ability to make it known to others, is an open question.

He is eager to bring new converts into the Sunday-school. That is well, if he only puts them into the right place. Evidently it is the exception when the right place is as teacher of the life. Why, the new convert has only just begun to live. A baby, however winsome and vigorous, is not prepared to teach the merest elements of the science of life!

"But," says our good superintendent, "we can get them identified with the church if we give them something to do."

Give them something to do, by all means, but let it be something they can do. Above all, give them something to be, and don't push them into a place where, to meet the requirements, they will have to seem to be what they are not. A healthy child in the Church, as in the family, wants plenty of activity, but if he be set at tasks beyond him, the delicate organs of the spirit will be strained, if not spoiled.

"Love ye, therefore, the stranger;" yes, and study him, and seek to find what he is fitted to do, and not bring him into the Sunday-school as a teacher unless he is fitted to do the most delicate and difficult kind of Christian work!

The other superintendent is no less cordial, no less attentive than his brother, but he is more cautious. He waits to recognize the motion of life before he invites any person, no matter what other qualifications he may possess, to enter upon the work of training immortal spirits. Sometimes a class waits many weeks before a teacher is found. The teacher holds the class, teaches it himself if he cannot fill the vacancy suitably, and the children do not scatter, because they know their superintendent is looking and praying for the right teacher.

This superintendent is also a class-leader. The young converts are very likely to ask to be assigned to his class. He studies them, helps them, teaches them, and seldom fails to secure their attendance upon a good Bible class. But his Sunday-school is not so large as is his brother superintendent's. It does not have such grand festivals. Neither does it have such a general sort of picnic on almost any Sunday, even during prayer and lesson time. Serious, steady, loving work is being done there. The claims of the children are considered first of all, and met, as

far as possible. The superintendent is aiming to build up the real Church of Christ by building up souls. To this end he seeks workmen who need not to be ashamed—workmen who have studied their work, and who are in cordial sympathy with it. He is not always able to find what he wants, but he who aims at the sun is more likely to hit a high mark than he who aims at a lower point. And, meantime, it is known and felt that his aim is high, because his work is high. God bless these, and all superintendents!

A Visit to a King.

MR. DUNCAN S. MILLER, a representative of the London Sunday-School Union, and the leader of the "London Bell-Ringers," gave, a few months ago, in the *Sunday-School Chronicle*, an interesting account of his visit to the King of Sweden. We make an extract from it:

I ventured to express to a gentleman who has access to the king, and who takes a great interest in religious and temperance matters, a curiosity as to whether his majesty would be interested to learn somewhat of the object of our visit to Scandinavia for the cheap Bible fund for Swedish Sunday scholars.

My friend asked the king if he would give me audience, and received a favorable reply, with the proviso that I approached him in the regular manner, and through the necessary courtly routine of introduction through the English ambassador, which official is responsible for the *bona fides* of his countrymen, and to ignore whom in such a matter would be a breach of etiquette. To the embassy, therefore, I went, and found that representative as reserved, starchy, and prim as I suppose every keeper of the British lion and his dignity ought to be. As I had to go at short notice, I was unprovided with any letter of introduction; in fact, I had "nothing" to prove my assertions except what I carried in my pockets, a card (which might have belonged to any one else), a few envelopes from London, a photograph of our band, and (worth all the rest besides) the letter to the Christian communities of Sweden, from Rev. C. H. Spurgeon, of which I am the privileged bearer. Mr. Corbet listened to my request for a recommendation to court, with a "well-I-admire-your-assurance" countenance, but admitted that I had proved my identity. He promised compliance with my wishes, but I afterward learned that he visited my friend, and used as a checkmate the argument that "Mr. Miller had never, in England, been presented at court." Mr. Corbet was informed, however, that non-presentation there would be no bar here, and my credentials were duly passed on to the chamberlain.

I was informed that "his majesty would receive Mr. Miller between ten and one o'clock, on Wednesday, April 14th." On arrival at the palace I was ushered up-stairs, and being relieved of my impediments by a courteous footman, was passed into a

handsome apartment where I entered my name, and had time to take stock of the place and the people.

Seated on lounges, or strolling about, were officers, military and naval, in brilliant uniforms—generals, admirals, colonels, and commanders, some of whose breasts were covered with jeweled orders and decorations. From time to time some one of high distinction entered, and was received by a general and profound salute after the most courtly style. Besides myself there was but one gentleman in civilian attire, and a lady in deep mourning, who I guessed was the recent widow or near relative of some state official come to receive the royal condolence. An hour and forty minutes were spent in looking at albums, and touching up what I had decided to tell the king. During this time batches of four and five who had precedence were ushered into the next apartment, which, on reaching myself, I found still more gorgeous in decoration, and filled with objects of art and *virtu*. Here the king's own chamberlain verified my identity, and within a few minutes I was passed on to his majesty's private room.

Contrary to my expectation, but to my intense relief, the king was alone; and there, without the disadvantage of the listening and scrutinizing eye of the attendants, with a genial salute from his majesty, and a double-barreled bow by myself, I "opened fire."

Oscar II., King of Sweden and Norway, is a fine specimen of humanity. He is fifty-six years of age, six feet two or three inches in height, with well-proportioned physique; he looked in his dark-blue uniform "every inch a king." He speaks English fluently, with just sufficient of a foreign accent to render it interesting. I reminded the royal listener of our concert for him and the Duke of Nassau at Ems, and he remembered me perfectly. I told him that his query as to whether we had visited Sweden had even suggested the event, and that an interview with one of the executive of the Sunday-School Union had completed the idea, and given a *raison d'être* for our present coming. I told him that while nearly every Sunday scholar in England possesses a copy of the Scriptures, the cost, one kroner (1s. 1½d.), precluded that advantage in Sweden. I handed him a Bible I had bought in London for sixpence, and a penny New Testament, which he took to the window to examine, and, on remarking that they were in English, I explained that it was hoped and intended to produce a similarly cheap edition in Swedish. "Might I," I asked, "publicly announce your majesty's interest in our mission, and the end in view?" "Most certainly, and you have my best wishes for success, and my entire sympathy."

True Knowledge.

He nothing knows who knows not this:
That earth can yield no settled bliss,
No lasting portion give;
He all things knows who knows to place
His hopes on Christ's redeeming grace,
Who died that we might live.

Lend a Helping Hand.

I SHALL never forget the feelings I had once when climbing one of the pyramids of Egypt. When half way up, my strength failing, I feared I should never be able to reach the summit or get back again. I well remember the help given, by Arab hands, drawing me on farther; and the step I could not quite make myself, because too great for my wearied frame, the "little help given me—sometimes more and sometimes less—enabled me to go up, step by step, step by step, until at last I reached the top, and breathed the pure air, and had a grand look-out from that lofty height. And so, in life's journey, we are climbing. We are feeble. Every one of us, now and then, needs a little help; and if we have risen a step higher than some other, let us reach down for our brother's hand, and help him to stand beside us. And thus, joined hand in hand, we shall go on conquering, step by step, until the glorious eminence shall be gained.—Bishop Simpson.

Opening and Closing Services for Fourth Quarter of 1887.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES.
SUPT. The LORD is my strength and song, and he is become my salvation:
SCHOOL. He is my God, and I will prepare him a habitation; my father's God, and I will exalt him.
SUPT. Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.
SCHOOL. And in the greatness of thine excellency thou hast overthrown them that rose up against thee.
SUPT. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.
SCHOOL. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
- III. SINGING.
- IV. PRAYER, followed by the LORD'S PRAYER in concert.
- V. SCRIPTURE LESSON.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.
- V. THE SUPPLEMENTAL LESSON. To consist of the Twenty-third Psalm, and Section 3 of the Fourth Chapter of Catechism Number One, and Section 1 of the Fifth Chapter. (Questions 54 to 67.)
- VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES.
SUPT. I will lift up mine eyes unto the hills, from whence cometh my help.
SCHOOL. My help cometh from the LORD, which made heaven and earth.
SUPT. Behold, he that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper: the LORD is thy shade upon thy right hand.
SCHOOL. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

III. DISMISSION.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A. D. 27.]

LESSON X. PARABLE OF THE SOWER.

[Dec. 4.]

Matt. 13. 1-9.

{Commit to memory verses 3-9.}



1 The same day went Je'sus out of the house, and sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some seeds

fell by the way-side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away:

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

General Statement.

The cavils of the Pharisees, who were closely watching and constantly misrepresenting the teaching of Christ, led the Saviour to adopt a new form of instruction. Moreover, he was now about to present the deeper truths of the Gospel, which would expose him to fresh accusations from his foes, and which even his friends would need to consider carefully. He began to teach in parables, stories which fascinated the hearers by their interest, and suggested some moral lesson to all, but which revealed their inner meaning only to the earnest inquirer. We behold the Master sitting in the prow of Simon's-fishing boat, which rocks in the ripple, while the smooth waters stretch away astern. The green slope of the shore is covered with a dense mass of people, disciples, Pharisees, thoughtful seekers after truth, careless and curious listeners, while over all arches the deep blue of the Galilean sky. Every face of the thousands is fixed upon the Great Teacher, and

every ear is attentive to the simple yet suggestive stories which fall from his lips. All day long he teaches in a series of parables, presenting illustrations of the Gospel from the plowman on the hillside, the fisher's net upon the beach, the mustard-plant growing in the garden, the housewife sweeping her room and kneading her dough. The most captious critic could find in these stories no heretical statements, since each hearer drew his own moral. The simple Galilean peasant would carry home a lesson or two, and perhaps the next week as he watched his wife making bread, or the next year as he was scattering seed, would recall the parable, and gain a new meaning. And the earnest disciple who sought to know the mysteries of the kingdom would find deeper truths still in the story. For eighteen centuries students have been digging in these mines of truth, and not yet is their precious ore exhausted.

Explanatory and Practical Notes.

Verse 1. The same day. After the call of his mother and brothers, related at the close of chapter 12. **Out of the house.** The house in Capernaum which he made his home, perhaps that of Simon Peter. He went out, that a larger number might listen to his teachings.

By the sea-side. Where the very landscape gave him texts, in the farmer sowing his field and the fisher drawing his net. (1) *Our Saviour gives us his warrant for taking the Gospel to the masses outside of the Church.*

2. Great multitudes. This was the popular period of the Saviour's ministry; but not many weeks later he was left alone with the twelve. (2) *A crowd is not always the token of a successful ministry.* **Into a ship.** This was probably the boat which was kept for his service in passing from place to place along the shore. **Mark 3. 9. And sat.** This was the customary posture of the rabbi while giving instruction. **Multitude stood.** On the northern end of the lake are several small inlets, where a boat may ride at anchor only a few feet from the shores, which slope up gently on either side, forming a natural amphitheater.

3. He spake many things. This appears to have been the beginning of the form of teaching in parables. Of those given at this time Matthew has recorded seven, and Mark an additional one. Doubtless there were many others which were not written. (3) *But we are not to suppose that the preaching is lost which remains unpublished.* **In parables.** The best definition of a parable is that by Lyman Abbott: "A fictitious narrative, true to nature, yet undeceptive, veiling a spiritual truth under a symbol, for the purpose of conveying it to minds reluctant or indifferent." It taught some things to the indifferent, drove the truth home to the reluctant, and awakened search on the part of the thoughtful and inquiring. **Behold.** Perhaps emphasizing his words by pointing to a farmer at work on the terraced hillside. **A sower.** The sower is first of all Christ himself, who is present whenever truth is taught; next his apostles or immediate disciples; but also all who labor in Christ's cause, whether preachers or lay-workers. (4) *Teacher, do you realize that you have a place of honor in this parable?* **Went forth.** In

the East, the farmer never lives upon his farm, but always in the village, from which he goes forth to his fields, which are often at a distance.

4. Some seeds. The seed is not all truth, but Gospel truth, that which brings salvation to those who receive it. **By the way-side.** There are no fences in the East, but the fields are separated by beaten paths, upon which some of the seed will be sure to fall. Such are the hearts beaten into hardness by the rush of worldly and sensual thoughts, so that they are not open to the truth, which falls upon them but does not enter them. **The fowls.** Rev. Ver., "the birds." Just as the birds pick up the seed on the hard ground, so do the light thoughts and frivolous utterances drive away the impression of the truth from the careless hearer. (5) *Beware of the wandering thoughts, which are Satan's messengers.*

5. Stony places. Rev. Ver., "rocky places;" not places where stones and soil intermingle, but where the rock beneath is thinly covered with earth; an emblem of the shallow natures which seem to be converted when only the surface of the emotions is stirred, while the heart below remains unyielding. **Forthwith they sprung up.** Because the rock beneath was warmer than the soil, and started a premature but transient growth. So the weak, emotional nature is often the soonest to be aroused in time of revival. (6) *Let us not suppose that mere excitement is true conviction.*

6. When the sun was up. In the late spring rains the seed quickly germinates, only to be as quickly burned out by the hot summer sun. **Because they had no root.** During the long drought of summer the surface-soil becomes very dry, and only those plants live whose roots reach down to moisture below. **They withered away.** Every revival will furnish instances of this class, people of emotional nature, but weak will, easily influenced by circumstances. When they drop back to their former state of sin they are often called backsliders, when in reality they were never genuinely converted. (7) *The Christian character that cannot stand trial is not real, but only seeming.*

7. Some fell among thorns. These are very abundant in Palestine, as in all countries where they are permitted to find a place. In the parable, as Christ tells us, they represent "the cares of the world, the deceitfulness of riches, and the pleasures of this life." (8) *Thorns will grow of themselves, but good seed must be planted and cared for. Choked them.* They do not always kill the seed, but they prevent it from full development, so that it brings no fruit to perfection. Luke 8. 14. (9) *How many starve their souls that they may sup ply their bodies.* (10) *Better be poor here than poor here after!*

8. But other. Notice that in no instance is the seed different. Truth is the same wherever it falls upon the heart. **Good ground.** Representing the hearts which are receptive, tender, and ready to make good use of the Gospel. (11) *What kind of soil is your heart? Brought forth fruit.* This is the purpose of all the toil, fruit which will repay the farmer for his toil. In the application it represents the renewed character wrought by the Gospel, and the ennobling influence which such a character exerts. **Some a hundred,**

some sixty-fold. A single kernel of wheat has been known to produce twelve hundred grains; but in the East the usual harvest is from twenty to sixty times the amount of the seed. So there are natures from which great effects come from the Gospel seed. It fell in the heart of Saul of Tarsus, and unnumbered have been the results. It quickened the soul of John Wesley, and the harvest is world-wide. **Some thirty-fold.** Some disciple may say, "No results have come from my salvation." Doubtless there might be a larger harvest from many, but no one knows how many are insensibly influenced by a single godly life lived in their presence.

9. Who hath ears to hear. This is the Saviour's application; and it may be expressed in one word, "Think!" Think when you hear, that the truth may be discerned; think after you hear, that it may be practiced. He intimates, too, that the power of the truth depends greatly upon the spirit in which it is received. Note in this parable four stages: in the first, the seed fails to penetrate the surface; in the second, it begins to grow but soon dies; in the third, it lives and grows, but remains unfruitful; in the fourth, it lives, grows, and produces fruit.

HOME READINGS.

- M.* The sower. Matt. 13. 1-23.
Tu. The reaping. Gal. 6. 1-18.
W. The law of harvest. 2 Cor. 9. 1-15.
Th. Harvest and resurrection. 1 Cor. 15. 35-49.
F. The psalm of harvest. Psa. 65. 1-13.
S. Fruits: carnal, spiritual. Gal. 5. 1-26.
S. The Christian's commission. John 15. 1-8.

GOLDEN TEXT.

The seed is the word of God. Luke 8. 11.

LESSON HYMN.

O scatter seeds of loving deeds
 Along the fertile field,
 For grain will grow from what you sow,
 And fruitful harvest yield.
 Though sown in tears through weary years,
 The seed will surely live;
 Though great the cost it is not lost,
 For God will fruitage give.
 The harvest-home of God will come,
 And after toil and care
 With joy untold your sheaves of gold
 Will all be garnered there.

TIME.—27 A. D.

PLACE.—Near Capernaum.

RULERS.—Same as Lesson I.

DOCTRINAL SUGGESTION.—Fruit-bearing.

QUESTIONS FOR SENIOR STUDENTS.

1. The Seed.

Where was this parable of the sower spoken?
 What perhaps furnished the thought to the Saviour's mind?
 What was the advantage of this way of teaching?
 Was the sower responsible for the places where his seed fell?
 What is the seed which Christ had in mind?
 Do these laws by which nature works apply in the spiritual world?
 For what is the sower responsible?
 Was this parable understood by the hearers?
 What injunction made with the parable is equally needed by us?

2. The Word.

How is the seed of which Christ spoke sowed?
 What takes the place of the soil in the application of this parable?
 Who are the way-side hearers?
 Who are rocky-soil hearers?
 Who are thorn-covered hearers?
 Is there any fault in any of these cases either with the sower or the seed?
 Why are there not more frequent harvests in the Church?
 What will be the indications in human life that the word is fruitful? Gal. 5. 22.
 How may we have God's word grow in our heart?
 What does Christ's interpretation show of his knowledge of the human heart?

Practical Teachings.

Multitudes heard; few received.
 There must be seed, and it must be sown, to have even good ground bring forth fruit.

Every hearer of the word is included in these classes. It is a very practical thing for each man to know where he stands.

The air is full of fowls catching away seed. Christ's word is, "Watch!"

Pity that church where the sparrows flock to wait while the seed shall fall, that they may feed.

Ears are for hearing; some ears carry what they hear to the brain; some carry it to the heart.

Hints for Home Study.

1. Commit this whole parable to memory.
2. Write twenty questions upon it.
3. After three days write the answers without reference to the book.
4. Write what you think the hearers thought this parable meant.
5. Write what you yourself think it means.
6. Write briefly, not in Bible language, what Jesus said it meant.
7. Explain the customs to which the parable alludes.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Seed.

For what purpose did Jesus go to the sea-side? Mark 4. 1.

What compelled him to enter a ship? Mark 4. 1.

Where was his audience?

Where did the "great multitudes" come from? Luke 8. 4.

What form did Jesus's teaching assume?

What is a parable?

From what laborer did Jesus draw an illustration?

What became of the wayside seed?

What happened to that which had little earth?

What seed was choked in its growth?

What increase was there on good ground?

What demand was made on the hearers?

2. The Word.

What did Jesus mean by the seed? (GOLDEN TEXT.)

Who received seed by the way-side? ver. 19.

Who was the stony ground hearer? ver. 20, 21.

In whom was the seed choked? ver. 22.

What marked the good-ground hearer? ver. 23.

To which class do you belong?

Teachings of the Lesson.

Where in this lesson may we learn—

1. How to teach?
2. How we ought to hear?
3. The profit of heeding the truth?

Hints for Home Study.

Find another instance when Jesus taught from a ship.
 Find two other parables about seed-sowing.

QUESTIONS FOR YOUNGER SCHOLARS.

How did Jesus teach the people who came to hear him? By parables.

What is a parable? **A story that teaches and explains God's truth.**

What was Jesus's first parable? **The story of the sower.**

Where did the sower sow his seed? **In all places.**

What of the seed which fell on stony ground? **It quickly withered away.**

When was the seed choked and killed? **When it fell among thorns.**

What became of that which fell by the way-side? **Birds came and ate it.**

What seed bore much fruit? **That which fell upon good ground.**

What did Jesus mean by "the seed?" (Repeat the Golden Text.)

Who are the sowers of the seed? **Our ministers and teachers and parents.**

What is the soil? **The hearts of the people.**

What are like the birds of the air that devour the seed? **Sinful thoughts and wishes.**

What are like the thorns that choke the seed? **The pleasures of the world and the love of money.**

What is the stony ground where the seed withers and dies? **The hearts of those who begin to obey God, but are easily discouraged and stop trying.**

What is the fruit that the seed bears in good soil? **Loving, unselfish words and deeds.**

How may we all bear fruit a hundred-fold? **By keeping the word in our hearts.**

Who will help us? **Jesus.**

Words with Little People.

The seed has been sown in your heart to-day; will it bear much fruit?

Does thinking of your clothes or your play ever choke the seed?

Does the seed ever wither and die because you forget all about Jesus and his love?

"Herein is my Father glorified, that ye bear much fruit."

THE LESSON CATECHISM.

[For the entire school.]

1. How did Jesus teach the people? **In parables.**

2. What is a parable? **A story which teaches a truth.**

3. To what did Jesus compare the teacher of truth? **To a sower.**

4. What is the seed? **"The seed is the word of God."**

5. In what soil is the seed of truth sown? **In the hearts of men.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

"Take Heed how ye Hear."

I. HEAR WILLINGLY.

The whole multitude stood. v. 2.

"Come, ye children, hearken unto me." Psa. 34. 11.

"The Lord hath given you....ears." Deut. 29. 4.

II. HEAR ATTENTIVELY.

In parables, saying, Behold. v. 3.

"Take heed....how ye hear." Luke 8. 18.

"Know the mysteries of the kingdom." Matt. 13. 11.

III. HEAR THOUGHTFULLY.

Some seeds fell by the way-side. v. 4.

"Then cometh the wicked one." v. 19.

"Not a forgetful hearer." James 1. 25.

IV. HEAR STEADFASTLY.

They had no root. v. 6.

"Thy goodness....the morning cloud." Hos. 6. 4.

"Endureth to the end....saved." Matt. 10. 22.

V. HEAR SINGLE-HEARTEDLY.

Some fell among thorns. v. 7.

"Care of this world." v. 22.

"Eye be single....full of light." Matt. 6. 22.

VI. HEAR PRACTICALLY.

Brought forth fruit. v. 8.

"Be ye doers of the word." James 1. 22.

"Fruitful in every good work." Col. 1. 10.

THOUGHTS FOR YOUNG PEOPLE.

The Warnings of the Parable.

1. We are warned that merely to hear the truth is not enough to save us. Not all those who stood on the shore listening to Jesus were "good ground hearers;" and not all who attend church will be saved. Mere opportunities are of little value unless they are rightly used.

2. We are warned against the careless hearing of God's truth. The parable interested all, but benefited only those who sought its meaning. Let us listen, not for enjoyment, nor to criticise, but to obtain the truth.

3. We are warned against the forgetful hearing of the truth. He who hears without remembering is the ground from which the birds pick up the seeds. How often a joke or a sneer at a sermon has driven the truth out of a heart!

4. We are warned against instability, the character which receives the truth but does not keep its power. How many have listened and wept, and been faithful only for a time! How many houses of character on which may be written "This man began, but was not able to finish!"

5. We are warned against the character which suffers from love of the world. How many are pinched and withered and fruitless in their spiritual life because they are crowded by worldly thoughts and cares and pleasures! The ball-room, the social dance, and the theater have choked the growth of many Christians.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give in words a picture of the scene; lake, boat, shore, multitude, Saviour, sower at work, fields, etc.... The definition of a parable....Why Jesus used parables....Let the scholars describe the four kinds of soil here named....Illustrations of different varieties from Scripture. 1) Way-side—Pharisees, Felix. 2) Stony—the rich young ruler, the scribe of Matt. 8. 19, 20. 3) Thorns—Lot in Sodom, Demas, Judas. 4) Good ground—Ethiopian treasurer, Saul of Tarsus, Lydia....How to hear the Gospel, as shown in this lesson (see Analytical and Biblical Outline). ILLUSTRATIONS. An Indian planting corn dropped six kernels into the hill, saying, "One for the worms, one for the crows, one for the thief, and some left for Indian."....In the Brooklyn Navy Yard there stood for twenty years after the war, and may be standing yet, some unfinished ships of war, abandoned before being completed, because dry-rot was developed in their timbers.In a village was a large unfinished house, whose owner could not complete it. It bore his name, and was called by every body "Finch's folly."....At a camp-meeting once, only one man was converted, a young peddler of tin-ware. But that youth was John Dempster, afterward an able minister, and the founder of two theological institutions. That was seed bringing forth many hundred-fold.

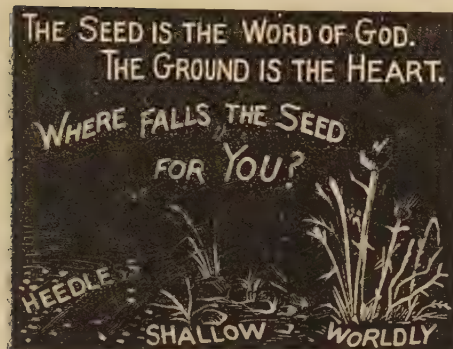
References. FREEMAN'S HAND-BOOK. Ver. 2; Fishing boats, 662. Ver. 3: Going forth to sow, 663. Ver. 4: The way-side, 664.

Songs from the Epworth Hymnal.

90. Break thou the bread of life.
97. Wonderful words.
122. To Jesus I will go.
126. Even me.
203. Keep thou my way.
226. O scatter seeds.
229. Work, for the night is coming.
245. Blow the trumpet.
288. Growing up for Jesus.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS FOR COLORS. The first sentence blue and white; the second, red and white; the third, yellow and red; the hard ground, brown; the shallow ground with brown and yellow. Here draw the blades of grain sharp and distinct with light green and yellow, to present a withered appearance. The thorns of dark green, thick and close, with yellow spears of wheat running through. The words "heedless," etc., make with white chalk. The heedless are they who hear the word, but, with hard hearts, heed it not. The shallow ground represents the inconsistent people who have no resolution or fixed principle. The seed springs up, but quickly dies. The thorns represent worldly cares, with little room for grain.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Seed is the Word of God.*

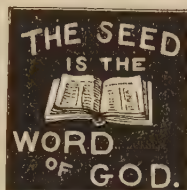
There are teachers of primary classes who think they cannot use the blackboard. And so they cannot, if it is an essential to be able to produce a fine picture. But if these teachers would for once take the crayon in hand, and simply do what they can in the way of holding little eyes, they would never again attempt to teach without the help of the blackboard.

Suppose such a teacher comes before her class with this lesson—a story lesson, it is true, but without life and form to the child-mind.

Call for the Golden Text first, after the drill by assistant teachers. Show seeds of different kinds. Talk about them. If I keep this seed in my pocket, will it grow? Into what must it fall? Who sends the food to the seed after it gets into the ground? etc. Let some child come forward, and point out on teacher's table the seed spoken of in the Golden Text.

Tell the children that you will take them into a field now, where a sower is at work. Make a square to stand for the Sunday-school room. Put "S. S." above it. Here is a path leading to the Sunday-school. See,

here is Walter; he lives in this house (make small square). He is going to Sunday-school, and he looks up to this house (make another square) to see if Jamie is coming. Yes, here he is. They go on together. Soon Harry comes around this corner, and he is going too. Lead the children with them to the Sunday-school room. Teacher is there; she has a Bible in her hand. What is this? Outline a large book. Draw from children that teacher is the sower, the Bible words the seed, and Walter's, Jamie's, and Harry's hearts the fields in which the seed is to be sown. Follow the teacher, putting in a little review of the last lesson just here.



The boys all listen. The seeds have fallen into their hearts. Tell how naughty thoughts came flying into Walter's heart, like evil birds, and ate up the good seeds. Tell how Jamie thought the teacher's words so good and true, and that he would try very hard to keep God's day holy, but broke his resolution as soon as he was tempted. Show that this was because he did not root it in prayer. Then tell how Harry listened with his mind full of play and worldly things that choked the seed to death. Make a heart; print "Jesus" in it. Here is John. He loves Jesus, and wants to learn all he can about him. He lets the seed fall into good ground, and asks God to bless it, and it bears fruit in a good life.

Lesson Word-Pictures.

There is to-day a great, eager crowd upon Galilee's shore. They press closer and closer to the great Teacher. He cannot speak with comfort to them. Wait, every body keep back. Let the Master get into the waiting boat. Then he can easily address you. What a beautiful day it is upon Galilee! The little sea is so blue and peaceful, while the azure of the sky is as placid, and the hills on the other side rise up in silent, kingly dignity. Jesus begins. How full, echoing, and magnetic his voice! How intently they listen! Some of them seem to restrain their impulses with difficulty, as if they would push out through the water to the very boat. They have gone down to the water's edge, and the tiny ripples wash their feet. Perhaps fishermen coming home halt around the Saviour's boat. Who that witnessed could ever forget such a picturesque scene: the entranced multitude on the shore, people standing close by the water, the craft clustered about the Saviour's boat, and blue Galilee stretching away in restful beauty? Listen! The Saviour is talking about the sowing of the seed. In the adjacent fields a sower seen by the Saviour may have gone forth that very morning. He still may be at work in that same strip of land where the Saviour saw him. As the Saviour speaks some of his listeners may notice this object-lesson over in that Galilee farm. The field runs near the road. As the man scatters his seed some of it may fall on the beaten highway. There it lies, unable to root. Look! Do you see those birds hovering about the road? Their bright, keen little eyes have noticed those grains. There is a hurried flutter of wings. There is a downward swoop. The next minute not a grain of seed is left. Gone like good teachings, unappreciated and snatched away by the tempter. Forward goes the sower, still with outstretched hands. He has reached a patch of stony ground. Here falls his seed. It will come up soon, for it has a little distance to go down. The first hot sun will scorch out all its life—

scorched like truth lighting on a shallow, receptive soul. And now the sower is passing a clump of thorns. Here the seed falls. Ah, he might as well have thrown it into Galilee, swallowing all things eagerly, greedily, and hopelessly! Why did Dives in the front rank of the Saviour's listeners lower his eyes when the seed among thorns received notice? His avarice has been a thorn-clump, choking and killing all growth of good seed. But now the sower has come to a strip of soft, black, deep loam. How readily the seed sinks into this bed and tenaciously lies there! What splendid roots

strike down! What thrifty stalks shoot up! What a crop there will be! Some of the souls before the Saviour, those who listen thoughtfully, act honestly and persistently, will prove like that good soil. The sower in the fields has passed out of sight. The Saviour at last finishes his instruction. The crowd breaks up and departs. They will all illustrate the Teacher's words, according to their improvement or misimprovement, for every heart is soil, and a divine Sower has sprinkled it with seed.

A. D. 28.]

Matt. 13. 24-30.

LESSON XI. PARABLE OF THE TARES.

[Dec. 11.]



[Commit to memory verses 27-30. 24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also,

27 So the servants of the householder came and said

unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

General Statement.

The second in the series of parables delivered by Jesus was that of "The Tares in the Field." The story was a simple one, and familiar to the experience of many in the multitude. It was that of a man in whose field among the wheat an enemy cast the seed of some noxious weed. At first the two growths greatly resembled each other, but after a time the evil and the good began to be marked. It was found impossible to separate the two until the final harvest. Then the tares were first to be gathered for the burning, and then the wheat was to be stored in the farmer's barn. Other parables followed and then the multitude dispersed, some to forget, some to think, some to criticise the teaching and the Teacher. The disciples, however,

were not satisfied with the glimmer of truth which they had caught from the story. They showed their wisdom by seeking deeper insight, and asked the Saviour to explain to them the parable. By his explanation it was revealed as disclosing in one picture all human history, from the fall of man to the final judgment; the mingled gleams of good and evil, of sin and righteousness, which shoot across human character: the origin of evil in the race and in the individual: the present state of probation contrasted with the finalities of the judgment; the reward of the righteous, gathered into the kingdom of God, and the fate of the wicked, reserved for everlasting burnings.

Explanatory and

Practical Notes.

Verse 24. Another parable. See the definition of the parable in note on verse 3 of the last lesson. **The kingdom of heaven.** This expression here means, not the Church of God on earth, nor the Gospel dispensation, but the entire system of God's redemptive dealings with men. This parable embraces in one sweep all time, from the day of creation to the day of judgment. **Is likened.** The word "like" is the key-note to all the parables, since the parable is intended to show the analogy subsisting between the spiritual and the natural. **Unto a man.** This sower is the Son of man himself, Jesus Christ: the source of all that is good in our humanity. Even where men work for Christ, it is the Lord himself who sows the seed. **Which sowed good seed.** The good seed are the children of God (v. 38); that is, the members of Christ's invisible Church. The analogy between saints and seed is, 1) They both have life. 2) They both have fruit. 3) They both have powers of increase. **In his field.** "The field is the world" (v. 38); not the Church, but the world of humanity. (1) *Note that this whole world belongs to Christ, and is his field.* (2) *Every child of God is a good seed; let him be careful to produce good fruit.*

25. While men slept. Not implying a censure upon the sleepers, but meaning simply "at night," and in secrecy. **His enemy came.** Christ himself tells us that this enemy is the devil (v. 39), and thus gives his testimony to the existence of a personal spirit of evil. How he became "the evil one" we know not, and Scripture does not inform us. There is very little in the Bible to warrant the poetical and popular view that he is a fallen angel. (3) *Let us not be caught by Satan's trap of making men believe that there is no Satan.* **Tares among the wheat.** The word in the original is *zizania*, which is supposed to mean *darnel*, a weed which closely resembles wheat when growing, but eas-

ily distinguishable when in ear. It is a poison, causing nausea, giddiness, sometimes paralysis, and even death. Such sowing is not unusual in the East, and Dean Alford mentions that a field of his own in England was so treated by an enemy. In the parable, "the tares are the sons of the evil one" (v. 38); that is, all whose deeds are inspired by Satan. **Went his way.** The good seed must be cultivated, but the evil needs no care in this world of ours. (4) *Those who take food from Satan must expect poison.* (5) *Satan is always the enemy of all that is good.* (6) *Are you a grain of wheat, or one of the tares?*

26. When the blade was sprung up. After the wheat had grown and showed the ear. **Then appeared the tares.** The fruit showed the difference. In the earlier stages they were alike, but in the development their fruit revealed both wheat and tares. (7) *God's people and Satan's people may seem alike, but they are unlike in spirit, in character, and in destiny.*

27. The servants of the householder. Those who are interested in the cause of Christ and labor for its advancement. **Didst not thou sow good seed?** So we may ask whether God did not make man upright and pure in the creation. **From whence then hath it tares.** The problem of the origin of evil has been discussed by thinkers in every age since Job and his friends argued it on the plains of Arabia.

28. An enemy hath done this. This is the only answer of the inspired word to the question. Sin is in the world, not by God's purpose, but by the act of an enemy. Yet if sin in the world could not be overruled for God's glory and man's good, God would not suffer its existence. **Wilt thou then that we...gather them?** This is the feeling of many good people, that wicked men ought to be destroyed from off the face of the earth and that men should undertake their extirpa-

tion. On this principle have arisen all the persecutions by sincere but misguided religionists.

29. But he said, Nay. From this some have inferred that we are not to expel from the Church any who appear to be unworthy members. But we are to remember that "the field is the world," not the Church. This parable does not give us precepts for the government of the visible Church, but unfolds to us God's principle in the government of the world. **Lest while ye gather up the tares, ye root up also the wheat.** The parable does not say that there is danger of mistaking wheat for tares, that is, being interpreted, of mistaking good men for evil, though that is very possible in our imperfect nature, as witness the imprisonment of so good a man as John Bunyan by so just a judge as Sir Matthew Hale. But it points to the danger of doing more harm than good by too summary measures of dealing with the wicked in the world. It is not for man to say who are the good and the evil among the living, nor who are the lost and the saved among the dead.

30. Let both grow together. Not in the Church, but in the world of mankind, we must be content to leave the evil during this probationary state. **Until**

the harvest. "The harvest," explained Jesus in verse 39, "is the end of the world;" that is, the time when the present dispensation shall end, and the final consummation be ushered in. Until then we must expect to see good and evil growing to their destiny side by side. **Will say to the reapers.** "The reapers are the angels" (verse 38), who in the judgment shall execute God's commands. (8) *Those who are ministering spirits to some will be messengers of doom to others.* **First the tares.** The tares are burned before the wheat is garnered, indicating that the destruction of the wicked shall take place before the final glorification of the redeemed. **To burn them.** From the fact that death by fire has ever been rewarded as the most terrible of all forms of execution, the Scriptures employ it everywhere as a symbol of the fate of the wicked hereafter. We are not to suppose a literal fire, for that could not touch the immortal soul of man; but a woe hereafter to which fire presents the only analogy, a final, irrevocable state from which there is no restoration. (9) *We may be sure that when a loving Saviour talks about unquenchable fire his words are not meaningless.* **The wheat into my barns.** The home of the redeemed, wherever it may be. (10) *Christ's barn will one day prove to be a palace.*

HOME READINGS.

- M.* The wheat and the tares. Matt. 13. 24-30, 37-43.
Tu. The seed is the word. John 1. 1-18.
W. The field is the world. Rom. 10. 1-18.
Th. The adversary. Gen. 3. 1-15.
F. Growing together. Matt. 25. 1-13.
S. The separation. Matt. 25. 31-46.
S. The glory of the saints. Rev. 31. 1-14.

GOLDEN TEXT.

The harvest is the end of the world; and the reapers are the angels. Matt. 13. 39.

LESSON HYMN. 7, 6, 5.

Work, for the night is coming;
 Work through the morning hours;
 Work while the dew is sparkling,
 Work 'mid springing flowers;
 Work when the day grows brighter,
 Work in the glowing sun;
 Work, for the night is coming,
 When man's work is done.

TIME.—28 A. D.

PLACE.—Near or at Capernaum.

RULERS.—Same as in Lesson I.

DOCTRINAL SUGGESTION.—The origin of evil.

QUESTIONS FOR SENIOR STUDENTS.

1. Together.

What is the subject considered in this parable?
 How does it differ from the previous one?
 Was this one understood by his disciples?
 What was the meaning of the different parts of the parable?

- The man who sowed.
- The good seed.
- The tares.
- The enemy.
- The reapers.
- The harvest.

What is the condition of the Church of Christ?
 Does it ever become like the broad world, infested with tares?

What is Christ's teaching concerning the proximity to each other of wheat and tares?

Who is to be the final judge of character?

2. Separated.

What is to be the end of this crop of wheat and tares?
 What was the test by which they were to be distinguished?

Does the prosperity of the wicked prove that God forgets the righteous?

Where only are the wicked to be together with the righteous?

How long are they to be together?

Where is the separation to be made?

What is to be the portion of the righteous?

What separation will be the source of most sorrow to the wicked?

What is it to be lost?

Practical Teachings.

Here was Jesus's own picture of his Church: the seed was good, the sower was himself; but the evil one was yet able to sow tares.

Self-examination is my duty.

The test also is furnished by which each may examine himself. "By their fruits ye shall know them."

But notice, it is not the wheat among the tares that attracts attention, it is the tares among the wheat.

The wicked are often spared in the world on account of the righteous. Ten righteous would have saved Sodom.

Toleration is only for this world.

Separation comes yonder. To be separate from God is to be lost.

Hints for Home Study.

1. Read the explanation, verses 36-43, carefully, and compare it with the parable.

2. Is there any evidence that the whole world will first be gathered into the kingdom, and then the wicked shall be separated and cast out?

3. Examine the question of eternal punishment scripturally. Find all you can about it.

4. Compare this parable with the parable of the sower. How do they differ?

5. The tares were sowed while men slept. So the husbandman, like all men, slept. But Christ never sleeps. How came the tares to be sown in the world? Examine the record of sin's entry among men.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Together.

Who spoke this parable?

How did he compare a kingdom and a man?

What does the good seed represent? ver. 38.

Who sows it, and where? vers. 37, 38.

What had seed sowing was done?

Who sowed the tares? ver. 39.

When did the owner of the field find the tares?

Who questioned him about his seed-sowing?

Over what were the servants perplexed?

To whom did the owner refer the evil?

What did the servants propose to do?

Why were they forbidden to gather the tares?

2. Separated.

How long were the wheat and tares to grow together?

Which would then be first gathered?

How were they to be disposed of?

What was to be done with the wheat?

When is the harvest, and who are the reapers? Golden Text.

Teachings of the Lesson.

Where in this lesson are we taught—

1. That the wicked are found among the good here?

2. That the wicked will be separated from the good hereafter?

3. That the wicked will have a fate different from the good?

Hints for Home Study.

Find a prophecy that Jesus would separate the wheat and chaff.

Find an account of the judgment as given by Jesus.

QUESTIONS FOR YOUNGER SCHOLARS.

What was the second parable Jesus told the people? **The story of the tares.**

What did he say a man sowed in a field? **Good seed.**

Who came in the night and sowed bad seed? **His enemy.**

What grew up with the good seed? **Tares, or poisonous weeds.**

What did the man's servants ask to do? **To pull up the tares.**

What was his command? **"Wait until harvest."**

What were they to do then? **Gather the tares and burn them.**

Where were they to store the good wheat? **In the barn.**

What did Jesus mean by the "field"? **The world.**

Who was the owner of the field and sower of the good seed? **The Son of man.**

Who represent the good seed sown by him? **The children of God.**

Who stand for the bad seed sown by the enemy? **The children of Satan.**

When will God separate his children from the children of Satan? **At the harvest time.** (Repeat the Golden Text.)

What will become of the wicked? **They shall be destroyed.**

What will become of the good? **They shall shine as the sun in heaven.**

Words with Little People.

Which would you rather be; wheat or tares?

A blessing or a curse to the world?

The child of God or the child of Satan?

You must be one or the other.

Jesus says, "He that is not with me is against me."

THE LESSON CATECHISM.

[For the entire school.]

1. To whom did Jesus say the kingdom of heaven is like? **To a man sowing good seed.**

2. What did his enemy do? **He sowed tares among the wheat.**

3. What then grew up? **The wheat and the tares together.**

4. Who are the tares? **The children of the wicked one.**

5. When will the harvest of the world take place, as stated in the Golden Text? **"The harvest," etc.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Concerning Evil in the World.

I. ITS ORIGIN.

His enemy....sowed tares. v. 25.

"The children of the wicked one." Matt. 13. 38.

"Of your father, the devil." John 8. 44.

II. ITS GROWTH.

Then appeared the tares. v. 26.

"The spirit that now worketh." Eph. 2. 2.

"The mystery of iniquity." 2 Thess. 2. 7.

III. ITS DIVINE PERMISSION.

Grow together until the harvest. v. 30.

"Judge nothing before the time." 1 Cor. 4. 5.

"A thousand years as one day." 2 Pet. 3. 8.

IV. ITS JUDGMENT.

In the time of harvest. v. 30.

"The harvest....end of the world." v. 39.

"He hath appointed a day." Acts 17. 31.

V. ITS SEPARATION.

Gather....first the tares. v. 30.

"Gather....all things that do offend." Matt. 13. 41.

"Shall separate....one from another." Matt. 25. 32.

VI. ITS CONDEMNATION.

Bind them...burn them. v. 30.

"Into a furnace of fire." Matt. 13. 42.

"In flaming fire taking vengeance." 1 Thess. 1. 8.

THOUGHTS FOR YOUNG PEOPLE.**Human Character.**

1. We see in this world differences of character. There are good men and bad men, side by side; and sometimes the bad appear to flourish more than the good.

2. How did evil come to the world? Why are men so different in character? We cannot say, "God made them so," but rather, "An enemy hath done this."

3. We must not be in too great haste to make the world new, and drive out all the evil. Let us labor to make it better, but not expect to make it perfect. It is God's will that both evil and good should be side by side in this world, that each may make his choice between them.

4. There will come a time when God shall separate the good from the evil, thoroughly and forever. On which side will you be found then?

5. In the final result the good will draw together, and the evil will be driven together, each to meet an eternal recompense of reward.

Berean Methods.**Hints for the Teachers' Meeting and the Class.**

Call attention to a field in which weeds and plants are growing together, as an illustration of the lesson.... State the parable, and then explain carefully what is meant by, 1. The field. 2. The good seed. 3. The evil seed. 4. The sower of good seed. 5. The enemy. 6. The time of waiting. 7. The plan of separation. 8. The harvest. 9. The fire. 10. The barn....The subject of evil in the world may be taken as the theme for the lesson, and the Analytical and Biblical Outline will furnish a plan....Teachings concerning "the enemy:" 1. A person. 2. His wickedness. 3. His craftiness. 4. His apparent success. 5. His final failure....Duties of the lesson: 1. Do good. 2. Be good. 3. Have patience. 4. Have faith. 5. Have a good hope....Story of an infidel who boasted that his field, plowed, planted, and harvested on Sunday, had a good crop. A Christian neighbor said, "God doesn't settle up all his accounts in October."

References. FREEMAN. Ver. 25: Wickedness at night, 665.

Songs from the Epworth Hymnal.

115. Weary child.

118. Pleading with thee.

135: O for a heart to praise my God.

186. The Lord will provide.

217. One little hour.

225. Soldiers who to Christ belong.

230. Give me some work to do.

256. Gather them in.

261. I'm but a stranger here.

262. Shining shore.

Primary and Intermediate.

LESSON THOUGHT. *The Field is the World.*

Recall the seed-lesson. See that it is clear in children's minds that their hearts are the field, and that God's word is the seed. Question carefully, and you will see how the setting of the lesson story has helped to impress the truth.

Make a great circle, as large as your board will allow. This may be made before the school opens, if you doubt your ability to draw a good circle before an audience. Put in, before the class, a few faint lines of longitude and latitude, making it enough like a picture of the earth, so that children will readily name it the world. Print above it the lesson thought. Tell how the good seed of God's truth was sowed in this great field. Teach that every word of God is a good seed. Make something here and there to stand for wheat. Tell that these wheat heads represent God's children, those who love and obey him. Some good missionary teaching may come in here, if you will take the trouble to outline the continents, and show where the wheat heads are very scarce, and where there are none at all.

Tell how an enemy of good looked at the field, and said, "I will spoil it." Describe the secret sowing with bad seed, and make something rough and unsightly to represent the tares. Tell that the tares are poison weeds, and stand here for bad people. Teach that the Master of the field gave orders to let the bad and good people stay together until the harvest; then he said the bad tares should be gathered into bundles and burned, but the good wheat should be gathered into his barn.



Now, rub out the work inside the circle, and make rapidly a number of little hearts. Tell that each heart is a little world, and that each one of these worlds belongs to God, who is all the time sowing good seed. But there is an enemy waiting to spoil each field.

His name is Satan. He sows seed, too, of evil thoughts and desires. How fast the evil seed grows! [Specify some of the kinds of seed he sows, as vanity, self-will, disobedience, etc.]

Every heart, however young, has some of these bad weeds growing in it. What can be done about it?

Now teach the sweet old story. Jesus came to kill the tares. He will do it for every child who looks to him. He will not hinder Satan from coming, but he will not let him hurt the little heart that leans on him for help. Carry all the tares of naughtiness right away to Jesus. He will take care of them, and he will make the wheat grow strong, too.

Lesson Word Pictures.

The promise of spring has come. Up and down his field the sower goes with outstretched hands, showering his seed down upon the softened soil. It is good seed. It is faithful sowing. The day hurries away. The lengthening shadows creep out of the west. The work of the sower is over. The master has come. He looks across the sprinkled field waiting for the baptism of the dew and the blessing of the sun. "Such a field of wheat as I shall have!" he exclaims. It is now night. No sound echoes across the field, save the lonely cry of some night-bird. But look! Do you see that form stealing through the shadows and creeping into the deserted field? He, too, is a sower, but he has brought evil seed. It would have been well if the master (knowing he had enemies) had kept a watch in the wheat-field. It is too late now. That form of evil

glides stealthily over the field, sowing broadcast the seeds of mischief. Persistently he sows. Systematically, up and down, from side to side, he showers that wheat-sown field with—tares. But hasten, evil one! There is a warning flush of dawn in the eastern skies. He turns one moment to look back and contemplate his work. "There will be a bountiful crop," he says, and he slips away.

Soon the dark loam is turning emerald.

"It is coming up!" says the master complacently. "Good wheat!"

"It is coming up!" says his enemy, reviewing the field. "Thick with tares!"

They grow side by side, green wheat, green tares. Both are glossy with the same fall of dew. They wave in the same wind. They feel the stimulus of the same sunshine.

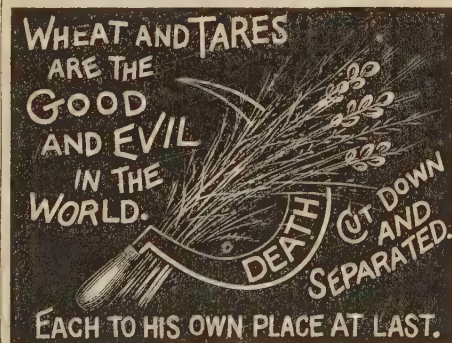
"A great crop of wheat!" says the master exultingly.

"A great crop of tares!" exults the enemy.

But one day a servant of the master, looking down at the green, fruitful shoots, says, "What is this? It looks suspicious!" He turns over the blades, and exclaims in amazement, "Tares, tares!" He shows this noxious growth to his fellows. With astonished faces they turn away from the deceptive field. They hurry to the master. "Didst not thou sow good seed?" they are asking. "Whence the tares?" "An enemy!" he says. Yes, it is an enemy's evil hand that has been sowing. Together they all hasten to the unworthy ground. They bend over the blades of green. "There, master! Do you see?" they ask. "Yes, tares!" he cries in disappointment. Shall they gather up and throw away the evil growth? "Let alone," he bids them. "Wait till the harvest!" It comes at last, harvest-day. The reapers with sickle sharp are going over the field. The master, too, has come down to his wheat and his tares. The whirr-r of the sickles is heard. In big gathered heaps lie the bundled tares. The torch is set to them. The smoke rolls above the burning tares and then hangs in a cloud over the stubby field. Home to the master's barns rattle the harvest-carts burdened with the sheaves of golden grain.

Blackboard.

BY J. E. PHIPPS, ESQ.



DIRECTIONS FOR COLORS. The sickle, white with red handle; the grain, yellow and brown; the upper sentences, blue and white; the middle sentence, brown and yellow; the lower sentence, strong, with red and bright yellow.

THE FIELD IS THE WORLD.
GROWING TOGETHER NOW ARE
WHEAT AND TARES.
FRIENDS AND ENEMIES OF CHRIST
FOREVER SEPARATED IN THE HARVEST.

A. D. 27.]

LESSON XII. OTHER PARABLES.

[Dec. 18.]

Matt. 13:31-33, 44-52. [Commit to memory vs. 44-48.]



31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

General Statement.

Of the many parables given by Jesus on the seashore near Capernaum, eight have been preserved to us in the gospels. Four of these parables were given to the multitude, and four to the disciples alone, as they sat with the Saviour apart. Some of these we have already studied, and five of them are now before us. Each of these parables presents its own aspect of the divine working, or the kingdom of God among men. The Sower shows us the differences of the human heart to which the kingdom is preached; the tares present the source of these differences in the elemental powers of good and evil at work in the world; the mustard seed shows the kingdom in its growth; the leaven in its transforming power; the treasure, its costliness; the pearl, its value; and the net, its principle of final separation among the sons of men. Not all of these truths were manifest to the people, nor even to

45 Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder which bringeth forth out of his treasure things new and old.

Explanatory and Practical Notes.

Verse 31. Another parable. On the definition of the parable see Lesson X, verse 3. **Unto them.** The parables of the mustard seed and the leaven were given to the multitude; the other three parables of this lesson to the disciples only. **The kingdom of heaven.** Here it means the Gospel in the hearts of men, or the kingdom of Christ in the world. There is both an individual and a general application in the parable. **A grain of mustard seed.** The mustard is the seed found in the pods of the *sicopsis orientalis*, a shrub growing in the Mediterranean lands. In warm countries it grows much larger than in northern latitudes. In the parable it represents the size of Christ's kingdom in its origin, the Babe of Bethlehem, the small company of disciples during Christ's ministry, the little Church on the morning of the day of Pentecost. It may represent also the small beginning of many great Churches and reforms, for example, the Methodist Church from "The Holy Club" at Oxford, the Woman's Christian Temperance Union from a little company of women at Chautauqua, in 1874, etc. (1) *Let no man despise the day of small things.*

32. The least of all seeds. That is, the smallest seed found in Jewish gardens. **When it is grown.** It grows because it has in it the mysterious principle of life, and therein is another analogy with the spiritual kingdom of Christ. (2) *There can be no true growth without life.* **Greatest among herbs.** In the East it attains the height of seven and even nine feet, and its stem is an inch or more in thickness. **Birds of the air come.** They are attracted by its seeds, upon which they feed. These may represent the institutions fostered by Christianity, as culture, reform, and civilization, which are the incidental results of the Gospel. From this parable, then, we learn, 1. That the Gospel is a living principle. 2. That it grows in the individual and in the world. 3. That it becomes a blessing to mankind.

33. Like unto leaven. For the leavening principle in bread, where we use yeast, the Orientals take a piece of old dough, in a state of fermentation. Which

the disciples, who listened to the parables. Perhaps some countryman of Galilee, twenty years afterward, as he looked at the mustard-plant in his garden, or some fisherman as he drew his net, and threw its contents in two piles upon the shore, or some housewife, as she dropped the leaven into her dough—may have recalled those parables by the sea, and were caught at some new meaning in one of them, long after the Teacher had ascended to the skies. And even now, centuries afterward, a Robertson, a Trench, and an Arnot have been able to disclose in these simple stories truths which have escaped the eye of the countless commentators before them. The parable arrests attention, it quickens thought, it shows how the spiritual and the natural world are linked together. And it leads us to a deeper understanding of God's great purpose of redemption.

a woman took. There is no special significance in the reference to "a woman," other than the fact that in the household the bread-making is generally done by women. **hid.** The leaven represents the active, assimilating principle in Christianity, whether in the heart or in the world. The Church seemed hidden indeed when it was first instituted; and in each heart it is a hidden, mysterious principle which brings men into a saved condition. **Three measures.** About half a bushel; a large amount of meal for a small amount of leaven. **Till the whole was leavened.** The leaven diffuses itself silently yet mightily through the mass, and transforms it from dough to bread. So the Gospel quietly works its way, making new every heart which it touches, and thus making the whole world new. (3) *The process of the Spirit working in the heart of man is a mystery.* (4) *It transforms men from sinners into saints.*

44. Again. The verses from 34 to 43 are omitted. They relate the dismissal of the multitude, the request of the disciples to have the parable of the tares explained, and its explanation. Then the Saviour gave to the disciples the three remaining parables of the lesson. **Treasure hid.** The burial of treasure is frequent in the East, on account of war, robbers, the lack of opportunities for investment, and occasionally by earthquakes. **When a man hath found.** Perhaps a hired workman, laboring in his employer's field. He represents the one who, in what seems an accidental way, meets the opportunity for his salvation, and hears the message of the Gospel. (5) *Most men do not find Christ, but are found by Christ.* **He hideth.** Concealing his "find" for the time being, that he may obtain possession of the property. **For joy thereof.** (6) *The joy of the treasure-finder is temporal, that of the salvation-finder eternal.* **Selleth all that he hath.** The thought of the parable is that he who receives Christ must surrender all. We can hold back nothing from the consecration when we embrace God's service. **Buyeth that field.** Jesus has nothing to say of the moral quality in the act. There would be instances

when it might be right, and others when it might be wrong. The emphasis is laid on the surrender of all in order to obtain something more precious. (7) *He who gives up all for Christ will lose nothing.*

45. Like unto a merchantman. In this parable, the stress is laid upon the merchant. He is not like the man in the preceding parable who comes upon treasure by accident; but is one who makes it the business of his life to secure the best. (8) *He who sincerely aims for the highest will find Christ. Seeking goodly pearls.* "This man is one whom husks will not satisfy; he looks for pearls."—*Whedon*. Such souls are rare, but such there are.

46. One pearl of great price. The pearl ranked above the diamond in the estimation of the ancients; and well represents the infinite preciousness of Christ and his salvation. He who would have the pearl must seek for it at the risk of his life. Indeed, the pearl was obtained at the cost of an early death by the diver. (9) *And what did our pearl of great price cost Him who gives it to us?*

47. Like unto a net. In the original, a *hauling-net*, one of the largest size, similar to that called "a pound" by fishermen, drawing in every kind of fish. The net represents the Gospel, drawing people of every sort under its influence. **Gathered of every kind.** In the Church of Christ's professed followers are to be found men of all characters, bad as well as good.

48. When it was full. Representing the time of consummation for this world. **They drew to shore.** Just so all mankind are brought to the final judgment. **Sat down.** Not in haste; taking time for careful decision. **Gathered the good.** Thus was it when Jerusalem was taken by the Romans; the Christians were

saved, and the unbelieving multitudes were destroyed; and thus will it be hereafter.

49, 50. The end of the world. The close of the present dispensation. **Angels shall come forth.** As the messengers and executors of God's will. **Sever the wicked.** In the earthly Church the evil may be found, but there will be none in the heavenly. **Into the furnace of fire.** The condition of lost souls, everywhere spoken of as one of infinite misery. **Wailing and gnashing.** The wretchedness of the lost after the judgment. We know not the meaning of these figurative expressions, but they surely are not meaningless.

51. Saith unto them. The disciples who had listened to all these parables. **Have ye understood all these things?** Unless its spiritual import was understood, the parable was no more than any other story. (10) *Do ye listen to be interested, or to understand? Yea, Lord.* They did not apprehend all the teachings of the parables, but they caught their general drift, and in due time they would see greater and deeper truths.

52. Every scribe. The Saviour regards his disciples as students of the law that they may be its scribes, that is, its teachers to others. **Instructed unto the kingdom.** Rev. Ver., "who hath been made a disciple to the kingdom of heaven." The disciple is a learner of the new and divine teaching of Christ. **A household-er.** As a provider for the family; an apt emblem of the Christian teacher who supplies the spiritual food for his class. **Out of his treasure.** He who would teach must have a fund of knowledge greater than that which he would give. The richer the mine the richer will be its output. **New and old.** He will bring forth the old truths which never lose their power, and will also find new truths beaming out of the revelation of God. (11) *Lord, give us eyes to see under the surface of thy word!*

HOME READINGS.

- M.* The kingdom of heaven. Matt. 13. 31-35, 44-52.
Tu. The growth of the kingdom. Mark 4. 21-34.
W. The beginning of the kingdom. Acts 2. 37-47.
Th. The vision of the kingdom. Dan. 2. 31-45.
F. The progress of the kingdom. Ezek. 47. 1-12.
S. The prosperity of the kingdom. Isa. 35. 1-10.
S. The glory of the kingdom. Psa. 72. 1-20.

GOLDEN TEXT.

So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just. Matt. 13. 49.

LESSON HYMN. 7.

Come, said Jesus' sacred voice
 Come and make my paths your choice;
 I will guide you to your home;
 Weary pilgrim, hither come.

Thou who, houseless, sole, forlorn,
 Long hast borne the proud world's scorn,
 Long hast roamed the barren waste,
 Weary pilgrim, hither haste.

Ye who, tossed on beds of pain,
 Seek for ease, but seek in vain;
 Ye, by fiercer anguish torn,
 In remorse for guilt who mourn.

TIME.—27 A. D.

PLACE.—Capernaum.

RULERS.—Same as in Lesson I.

DOCTRINAL SUGGESTION.—The kingdom of heaven.

QUESTIONS FOR SENIOR STUDENTS.

1. Parables of Growth.

In all these parables what is meant by the kingdom of God?

What is the thing emphasized by the parable of the mustard seed?

Was this parable at all in the nature of a prophecy?

With what classes of people did the Church begin?

To what growth had it reached early in the fourth century?

What is the principle which controls the action of heaven?

In what respect is Christianity similar in its action?

2. Parables of Treasure.

In what respect is the kingdom of heaven like treasure hid?

How are spiritual truths discovered?

How was the hid treasure discovered?

How was the pearl of great price found?

What two classes of converts were represented by these two men?

What is the demand which Christianity makes of every soul?

In each of these cases how was the valuable possession obtained?

What price do we have to pay for an entrance into the kingdom of heaven?

3. A Parable of Judgment.

How does the parable of the net differ from the preceding ones?

Who are gathered into the kingdom by the net of Christianity?

What will surely follow if unworthy and wicked men do enter the Church?

Of what is the landing of the net and the examination of its contents a picture?

In all that Christ teaches of the judgment what one thing is always taught concerning the sinner's destiny?

What hint concerning the relations of the Old Testament to this Gospel is found in the last verse of our lesson?

What was the great purpose of the Old Testament?

What is the individual Christian's duty as a member of the kingdom of God?

Practical Teachings.

The kingdom of God grows: in us, and with us, if we will; without us, if we will not; but it grows.

What a very mustard seed in the time of Tiberius! One crucified Galilean, eleven peasants, one suicidal traitor.

What a great tree under Constantine!

"All that he had." A man can be a member of the kingdom in no other way. Christ gave himself for us, and he will have us give ourselves for him. Perfect consecration.

"And after that the judgment."

When the wicked and the just are once separated, what will unite them again?

Hints for Home Study.

This lesson closes the year. In studying it you ought to prepare for the review work of the next Sunday.

1. Look up the places in which Jesus had been in these six months of study.

2. Find how many men he had come into personal relations with.

3. His teaching and preaching tours.

4. Compare the teaching of our last two or three lessons with the early teaching, and see how they differ.
5. Make an outline of these seven parables, comparing each one with all the rest.
6. Write two practical thoughts as suggested by each parable.
7. Write two questions on each parable for your teacher to answer.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Parables of Growth.

To what seed is the kingdom of heaven likened?
 What is said of the size of the seed?
 What does it become when grown?
 What shelter does it offer?
 To what, again, is the kingdom likened?
 Where was the heaven placed?
 What effect did it have?

2. Parables of Treasure.

What is like hidden treasure?
 What feeling has the finder of treasure?
 What does he do to secure his "find"?
 To what gem seeker is the kingdom compared?
 How did the merchant secure a valuable pearl?

3. A Parable of Judgment.

In what respect is the kingdom like a net?
 What disposition was made of the net full of fish?
 What does this teach about the kingdom of God?
 (GOLDEN TEXT.)

What will be the fate of the wicked?
 What question did Jesus then ask?
 To whom is every wise teacher likened?
 Have you a wise teacher?

Teachings of the Lesson.

Where, in this lesson, are we taught—

1. That true religion is progressive?
2. That religion is our best treasure?
3. That heaven will contain nothing impure?

Hints for Home Study.

Find how many parables Jesus uttered about the kingdom of heaven. Name three reasons why the parable is a wise form of teaching.

QUESTIONS FOR YOUNGER SCHOLARS.

To what did Jesus liken the kingdom of heaven? To a **tiny mustard seed**.

How large does the tiny seed grow? **Larger than all the herbs of the field.**

What did Jesus want to show them? **How great and strong God's kingdom would become.**

How many belonged to his kingdom then? **Only the twelve disciples.**

How many belong now? **Thousands of disciples.**

Why did he compare the kingdom of heaven to the leaven of yeast that a woman uses to make bread? **To show them how little by little it would surely spread over the whole world.**

What else does it explain to us? **How the Holy Spirit works in our hearts, and makes us love God and hate sin.**

Why does Christ compare the kingdom of heaven to a treasure hid in a field, and a pearl of great price? **To make us realize the greatness of its value.**

How is it like these? **It is worth all other things.**

What should we be willing to do to obtain it? **Give all that we have.**

Who belong to the kingdom of heaven? **Every one that believes in Jesus and his salvation from sin.**

What does Jesus tell us? **That false followers will try to enter the kingdom.**

What will be done to them? **They shall be cast out.**

What will become of the true? **They shall be saved.**
 (Repeat the GOLDEN TEXT.)

Words with Little People.

What kind of a world would it be if every body loved and obeyed Jesus?

Do you want Christ's kingdom to spread over the whole earth?

What are you doing to help it along?

Do you think Jesus and his salvation worth more than the treasures of the world?

"Seek ye first the kingdom of God."

THE LESSON CATECHISM.

[For the entire school.]

1. What does the parable of the mustard seed show? **The growth of the Gospel.**
2. What does the parable of the leaven show? **The power of the Gospel.**
3. What do the parables of the hid treasure and the pearl show? **The value of salvation.**
4. What does the parable of the net show? **The judgment at the end of the world.**
5. What does Jesus say in the GOLDEN TEXT? **"So shall," etc.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Principles of the Kingdom of God.

I. THE PRINCIPLE OF GROWTH.

1. *Mustard seed....least....greatest.* vs. 31, 32.
"The stone....a great mountain." Dan. 2. 35.
"Exalted above the hills." Isa. 2. 2.

II. THE PRINCIPLE OF TRANSFORMATION.

- "In Christ....a new creature."* 2 Cor. 5. 17.
"Except a man be born again." John 3. 3.

III. THE PRINCIPLE OF SACRIFICE.

- Selleth all....and buyeth.* v. 44.
"Forsaketh not all....cannot be my disciple." Luke 14. 33.
"Gain to me....loss for Christ." Phil. 3. 7.

IV. THE PRINCIPLE OF COMPENSATION.

- One pearl of great price.* v. 46.
"Wisdom is above rubies." Job 28. 18.
"Shall receive a hundred-fold." Matt. 19. 29.

V. THE PRINCIPLE OF SEPARATION.

- Gathered the good....cast the bad.* v. 48.
"Five....were wise, and five....foolish." Matt. 25. 2.
"Shall separate them....sheep from the goats." Matt. 25. 32.

THOUGHTS FOR YOUNG PEOPLE.

Lessons from the Parables.

1. In the parable of the mustard-seed we see how the Gospel grows in the world. When Jesus talked with his disciples his Church was but a seed; now it is a tree, casting its shadow over the whole world.

2. In the parable of the leaven we see how the Gospel changes men, transforming the tongue of the swearer, the mind of the worldly, the hands of the thief, the hearts of all.

3. In the parable of the treasure we see how the Gospel brings joy to the one who receives it, even though it costs him all that he has.

4. In the parable of the pearl we see how precious is the Gospel to him who embraces it. Nothing that earth possesses can compare with salvation. The richest man of earth is poor without it; the poorest is rich with it.

5. In the parable of the net, we see that the Gospel draws a line of distinction between men. Some are saved by it, some are condemned by it. Which shall be its result upon us?

Berean Methods.**Hints for the Teachers' Meeting and the Class.**

It might be well to review the definition of a parable, as given in Lesson 10, note on verse 3....Show also what is meant by "the kingdom of heaven" in these lessons....Let a scholar state each parable in this lesson....Let another scholar state the spiritual truth taught by each parable. See if some of these parables do not contain more than one truth....By comparing the Analytical and Biblical Outline and Thoughts for Young People, the central teaching of each parable may be found....A "ticket of leave" convict in Australia (that is, one who is permitted to go out for himself under certain conditions) found a diamond of immense size in the hands of another convict. To obtain it he murdered him. But he dared not show it, and for years kept it concealed in a leather bag tied on his breast under his clothing. He was reduced to poverty, but still feared to sell his gem, lest it might lead to his arrest. At last he died of want and starvation. On his body was found the leathern bag—but it contained not a diamond, but a quartz crystal. Such are the treasures of this world, but not such "the pearl of great price."

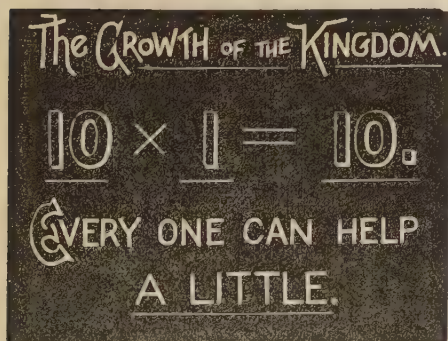
References. FREEMAN. Ver. 33: Bread-making, 11; leaven, 666. Ver. 44: Hidden treasure, 667.

Songs from the Epworth Hymnal.

- 98. Grace, 'tis a charming sound.
- 129. Hallelujah! 'tis done.
- 209. Will Jesus find us watching?
- 218. Saviour, thy dying love.
- 222. When the King comes in.
- 223. Take up the cross.
- 238. Awake, my soul.
- 249. Jesus shall reign.
- 258. Final victory.
- 285. O what can you tell.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The growth of the kingdom of heaven on earth was from small beginnings. The review of the lesson will present this to the school. The secret of the growth is little by little; one at a time. Illustrate by "ten times one is ten;" each ten gets another, and so on until thousands are reached. The reviewer should close with an appeal for every one to try and do something for Christ. In placing this diagram on the board make it in varied and bright colors. Make the figures in crimson lighted up with light yellow.

Primary and Intermediate.**LESSON THOUGHT.** *Seek and ye shall find.*

The old but always pleasing device of picture-frames can be used to good advantage in this lesson. If the blackboard is prepared before the class assembles, have the different "frames" covered with separate papers, so that one can be removed at a time. If no more can be done, words, at least, can be printed in the pictures.

Tell the children that the lesson to-day is a picture-gallery. Each picture is a parable, or story, teaching some great truth. Remove cover from the first. Here is a little brown speck in this corner. It is so small you cannot see what it is, so I will tell you. It is a seed—the tiny mustard seed. Jesus said that his kingdom was like this seed, very small at first, but growing, growing, growing like this, until it becomes a tree large enough for birds to build their nests in. Teach the spiritual truth—God's grace and love in the heart, a tiny seed at first, growing into a tree in which all holy thoughts and affections, like birds, come to rest.

Here is another picture which shows what God's kingdom is like. See the woman who is getting ready to bake bread. She takes her leaven or yeast, and puts it into her meal. By and by she looks, and, behold! the leaven has gone through all the meal, touching every bit of it. Show that this figure may be applied also to the heart life, as well as to the spread of the Gospel in the world.

Uncover another frame, and tell with graphic detail the story of the man who went seeking treasure in his field, and the merchant who was looking for a fine pearl. Children will enter with eager interest into the story of the search. When the interest is strong, tell that Jesus has a treasure to give far greater than any chest of gold or costly pearl. He will give it to any boy or girl who wants it enough to look for it. It is his salvation. Who will have it? It is a new heart that tries to please Jesus, in place of the old heart that tries to please self. Who wants it?



Here is one more picture to show us what God's kingdom is like. Do you see this boat? These men are going out to catch fish. They cast a net into the sea, and bring it in full. They sit on the shore, and separate the good fish from the poor fish. They will keep the good fish, but the worthless ones will be thrown away. What does this mean? Teach that a great many people hear the Gospel, and call themselves Christians. Not all are true Christians, and at the end of the world the angels will separate the good from the bad, as the fisherman separates his fish. The good will be saved, but the bad will be cast away. Leave the solemn question with the class—**TO WHICH DO I BELONG?**

Lesson Word-Pictures.

"Only a seed! so tiny! Of what account is it?" says a man. It lies in the palm of the hand, and a puff of his breath could easily blow it away. Gone forever! "No," he says, "I will plant it, this least of Jewish seeds." He drops it in the earth, goes away, and forgets the little seed, but that does not forget its opportunity and power. It lifts a crown of green which the sunshine glids and the dew jewels. It raises that crown higher and higher. It overtops all its shrub-neighbors. It becomes like a tree. One day the man who despised it comes

back. "What is this great tree-like bush?" he says, looking up. It is hot. He lies down in its shade. He watches the birds hopping from branch to branch. He hears their rapturous notes. He says, "I would that the seed I threw away had power to grow into a great plant like this! It would be worth the while to scatter such seed!" How little he appreciates the importance of his own act of sowing.

A man walks a field. "I would not care to own this piece of land," he says, and walks on. But what is it gleaming amid the brown clods of earth? Gold, silver, a diamond, or what? He quickly stoops. He eagerly examines. He picks it up excitedly. "Treasure!" he shouts with joy. Does any one see him? Any one in road or field watching him? No! He will cover up this treasure. He will go away and work to buy this field. He sells. He toils. He is a slave in working. He is a miser in saving. At last he buys. "This priceless field!" he says. "It is worth every thing to own it."

Who is this seeking for pearls? Who searches with arched brows and eyes intent? He looks over a heap glistening in the sun. Ah, there is one flashing fire out of its crystal heart! "It shall be mine!" he says, trembling with excitement. He goes away. He sells his goods, his house, his furniture, his clothing, save that on his back. Every thing for that glorious pearl! At last he cries, "It is mine!" It lies in his hand, all its beauty flashing for him. He hides it in his bosom and feels that he bears the jewels of the king.

Fishing boats out upon the sea, gently rocking amid the little waves that cradle them. You see the fishermen in their stout coats. You watch them as they swing their nets over the side of the boat, drooping lightly as they touch the water. Sinking lower and lower they receive their prey, and up they come again, drooping heavily. This great net, it is so crowded, it must be drawn ashore. There they sit, these victorious hunters of the sea, throwing the unworthy fish aside, saving the good to be borne in happy triumph away.

FOURTH QUARTERLY REVIEW.

Dec. 25.

CHRISTMAS DAY.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

HOME READINGS.

M. Matt. 8. 5-13, 18-27. Th. Matt. 9. 1-8, 18-31. W. Matt. 9. 35-38; 10. 1-8. Th. Matt. 10. 32-42; 11. 2-15. F. Matt. 11. 20-30; 12. 1-14. S. Matt. 13. 1-9, 24-30. S. Matt. 13. 31-33, 44-52.

REVIEW SCHEME FOR SENIOR STUDENTS.

1. Study each lesson. Study, study, study.
2. Write from memory alone the different lesson titles of the quarter.
3. Write also from memory the miracles which Christ performed.
4. Write the names of the twelve apostles, Matthew's list.
5. Repeat once each day all through the week the Golden Texts of the quarter.
6. Do the same with the Outlines.
7. Make a list of all the men who have been named or who spoke to Jesus during the quarter.
8. In what lesson did Jesus say—
a. "Take my yoke upon you?"

- b. "Stretch forth thine hand?"
- c. "Whether is easier to say?"
- d. "I will come and heal him?"
- e. "Have ye understood all these things?"
- f. "What went ye out to see?"
- g. "And as ye go preach?"

9. What Golden Text and Topic are suggested by the following?

- a. A boat on the sea; a man sitting or standing in it; vast crowds on the shore; the man points to the hill-side beyond, where he sees one sowing grain on the terraces.
- b. A vast crowd; the Saviour in the midst of the throng; see that woman trying to reach him; there, she has touched his robe.
- c. Night; a plowed field; a man alone; see how ~~quickly~~ he approaches: he is in the field; he moves quickly across it back and forth; at one time his hand and arm are swinging regularly as he scatters something over the soil.
- d. Soldiers; an officer; the officer speaks; a soldier comes to him, listens, goes away; another sees his commander beckon; he, too, goes; there is a sick boy in this house; the officer seems anxious.
- e. See how the waves roll, how the wind howls, how hard the rowers do work, and there lies one asleep. Why is he not at work? See, they wake him.
- f. High and abrupt cliffs; a lonely castle; strongly fortified; a cell in the castle; one wild-looking prisoner; see, two men are starting forth as if on a journey; they go toward Galilee.
- g. Here is a poor man crying, "O if I only could use my hand!" now he is in the synagogue on the Sabbath; some one is teaching; what does he hear? "Stretch forth thine hand."
- h. Two blind men; how they cry; what is this they are saying? "O, Son of David;" one pauses; there is a conversation; they enter a house; the Master touches their eyes.

10. What is there in these lessons about "pearls?" about "a yoke?" about "sheep having no shepherd?" about "a bed?" about "tares?" about "fowls of the air?" about "a sword?" about "a reed?" about "a sheep in a pit?" about "minstrels;" about "a tempest?" about "a sick boy?"

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.



LESSON I. **The Centurion's Faith.** Matt. 8. 5-13.—What request did the centurion make? Of what honor did he think himself unworthy? What did Jesus say about his faith? What blessing did his faith bring to his servant? (Golden Text.)

LESSON II. **The Tempest stilled.** Matt. 8. 18-27.—What Teacher was more homeless than foxes or birds? In what peril were the disciples on the sea? What rebuke did Jesus give them? (Golden Text.) What quieted the storm? What amazed the disciples?

LESSON III. **Power to forgive Sin.** Matt. 9. 1-8.—What sick man was brought to Christ? What words of cheer did Jesus speak to him? What did the scribes charge Jesus with doing? What was proven by his healing the paralytic? (Golden Text.) How were the people affected?

LESSON IV. **Three Miracles.** Matt. 9. 18-31. What miracle of healing was wrought by touching a garment? Who was the first person raised from the dead by Jesus? What prayer did two blind men utter? What answer did Jesus give? (Golden Text.) What result followed? To whom did they tell the story of their cure?

LESSON V. **The Harvest and the Laborers.** Matt. 9. 35-38; 10. 1-8.—What did Jesus say about the harvest and the laborers? What prayer did he command? How many did he choose as apostles? What two things did he send them to do? What command did he give them about their work? (Golden Text.)

LESSON VI. Confessing Christ. Matt. 10. 32-42.—Whom does Jesus promise to confess in heaven? (Golden Text.) What divisions did Jesus come to set up in families? Who is not worthy of him? What Guest was honored when the apostles were entertained? What promise does he utter about a cup of water?

LESSON VII. Christ's Witness to John. Matt. 11. 2-15.—What question of doubt did John ask? What answer did Jesus give? What witness did Jesus bear to John's rank among men? What did he say of him on another occasion? (Golden Text.)

LESSON VIII. Judgment and Mercy. Matt. 11. 20-30.—What cities did Jesus upbraid for their unbelief? What thanksgivings did he offer? What invitation did he utter? (Golden Text.) Of whom does he ask the world to learn?

LESSON IX. Jesus and the Sabbath. Matt. 12. 1-14.—What charge of law-breaking did the Pharisees make against the disciples? What royal example did Jesus cite in defense? Who is Lord of the Sabbath? In answer to what question did Jesus work a miracle? What did he settle by his work and words? (Golden Text.)

LESSON X. Parable of the Sower. Matt. 13. 1-9.—From what pulpit did Jesus preach to the people? What was the form of his teaching? In what places did seed fail to bear fruit? What came from the good ground sowing? What is the seed that is meant? (Golden Text.)

LESSON XI. Parable of the Tares. Matt. 13. 24-30.—To what is the kingdom of heaven likened? Who sowed tares in the field? How long were they permitted to grow? What, then, would the reapers do? When is the harvest, and who are the reapers? (Golden Text.)

LESSON XII. Other Parables. Matt. 13. 31-33, 44-52.—What two parables of growth did Jesus utter? What two parables of treasure? What parable of judgment? When is the judgment, and what will it effect? (Golden Text.) Whom will every wise teacher be like?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

Can you repeat the Golden Texts?

I have not found—	He was a—
Why are ye—	Come unto me—
The Son of man—	It is lawful—
According to your faith—	The seed is—
Freely ye have received—	The harvest is—
Whosoever therefore—	So shall it be—

LESSON I. Who came and asked Jesus to heal his sick servant? **A Roman centurion.** What did he believe? **That Jesus had only to say the word, to make him well.** How did Jesus reward his faith? **He said the word, and the servant was healed.**

LESSON II tells us of the stilling of the tempest. Where was Jesus when the storm arose? **In a boat on the Sea of Galilee.** What did the disciples say to him? **"Save, Lord, or we perish."** What did Jesus do? **He spoke to the wind and sea, and all was still.**

LESSON III. What did Jesus say to the man sick with the palsy? **"Thy sins be forgiven thee."** Who accused Jesus of blasphemy in their hearts? **The scribes.** What did Jesus ask them? **Which was the easier, to heal disease or forgive sin.** What did he declare unto them? **That he had power to forgive sin.** How did he prove it? **By making the sick man well.**

LESSON IV. Who was healed by touching the hem of Jesus's garment? **A woman who had been sick twelve years.** Whom did Jesus raise from the dead? **The little daughter of Jairus.** Whom did he heal by the way-side? **Two blind men.** What did these miracles show? **The divine power of Jesus.**

LESSON V. Whom did Jesus choose to help him teach the people? **The twelve disciples.** Where did he send them first? **To the Jews, his own people.** What power did he give them? **Power to heal the sick, and to cast out evil spirits.**

LESSON VI. What did Jesus come to send upon earth? **The sword of the spirit.** What does he say of all who seek their own pleasure? **They shall lose it.** Who shall find happiness? **Those who give up their lives for Jesus.** What does Jesus say of those who refuse to do hard things for him? **"They are not worthy of me."**

LESSON VII. Who sent to Jesus to ask him if he was the true Messiah? **John the Baptist.** What message did he send to John? **Word of all the great things he was doing.** Why did he wish John to know of them? **Because they were the things the prophets foretold the Messiah would do.** What, then, would they prove to John and his followers? **That he who could do them was the true Messiah and Saviour.**

LESSON VIII. What cities did Jesus say should be destroyed? **Chorazin, Bethsaida, and Capernaum.** Why would God destroy them? **Because they refused to repent and believe in his Son.** Why does Jesus call us to repent and come to him? **That he may give us peace and rest.**

LESSON IX. Who rebuked Jesus for doing good on the Sabbath day? **The Pharisees.** What did Jesus answer? **That it was right to do good on the Sabbath day.** What good did he do? **He healed the man with the withered hand.**

LESSON X tells us the story of the sower. Who came to sow the word of God? **Jesus.** Where will he sow it? **Over the whole world.** Where does it bear fruit a hundred-fold? **On good ground.** What will choke and kill the word? **"The cares of the world and the deceitfulness of riches."**

LESSON XI. To what did Jesus liken this world in the story of the tares? **To a field.** Who sowed it with good seed? **The Son of man.** Who sowed it with bad seed? **The devil.** When will God separate the good from the bad? **At the end of the world.**

LESSON XII. To what does Jesus compare the growth of the kingdom of heaven? **To the growth of the mustard seed.** Why is the kingdom of heaven like the leaven a woman uses to make bread? **Because little by little it shall surely spread over the whole world.** Why is it like the pearl of great price? **It is worth more than all other things.** Who will be the net of the kingdom, as bad fishes are cast out of the net? **All who are not true followers of Jesus.**

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS FOR COLORS. The heart should be drawn first, in outline, with white chalk, the rays of golden yellow. Do not make solid straight lines all the way, but break them, and continue the line with dots. This will give more the effect of light. The words "Sweet Christmas Joy" can be made with light green chalk, touched with yellow on the under sides, and tipped with vermilion on top. "Peace on Earth" in white, shaded with light blue. The words "Christ love" should also be white. Let this all be done before the school assembles.

The Fourth Quarterly Review Service for Christmas Day.

BY REV. S. P. HAMMOND.

SUBJECT—THE KING.

I. Christmas—the Birth of the King.

Superintendent. What day is this?*School.* Christmas, the birthday of Jesus?*Supt.* Where was Jesus born?*School.* In Bethlehem of Judea.*Supt.* Who were the heralds of his birth?*School.* The angels, the shepherds, and the wise men of the East.*Supt.* What was the message of the angel to the shepherds?*School.* "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."*Supt.* What beautiful song was sung by the heavenly host over the birth of Israel's King?*School.* "Glory to God in the highest, and on earth peace, good-will toward men."*Supt.* What did the shepherds resolve to do after hearing this song of the angels?*School.* They "said one to another, Let us now go even unto Bethlehem, and see this thing which has come to pass."*Supt.* What was the result of their search?*School.* "They came with haste, and found Mary and Joseph, and the babe lying in a manger."*Supt.* How did the wise men learn of the birth of the King?*School.* When Jesus was born in Bethlehem they saw his star in the east.*Supt.* How did these men act when they saw the star?*School.* "They came from the east to Jerusalem, saying, Where is he that is born king of the Jews?"*Supt.* In what manner were they led to the cradle of the young King?*School.* "The star, which they saw in the east, went before them, till it came and stood over where the young child was."*Supt.* In what way did they act toward the young child when found?*School.* "When they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

HYMN. C. M.

Tune. *Antioch.*

Joy to the world! the Lord is come;

Let earth receive her King;

Let every heart prepare him room,

And heaven and nature sing.

Joy to the world! the Saviour reigns;

Let men their songs employ;

While fields and floods, rocks, hills, and plains,

Repeat the sounding joy.

II. The King's Power.

Supt. In the lessons of the fourth quarter where do we find the great power of Jesus, the King, displayed?*School.* In the second, third, and fourth lessons.*Supt.* Over what is the King shown to have control?*First Scholar.* The winds and waves; for when "there arose a great tempest in the sea, inasmuch that the ship was covered with the waves.... he arose and rebuked the winds and sea; and there was a great calm."*Second Scholar.* Over sickness and sin; for when "they brought to him a man sick of the palsy, lying on a bed, Jesus said.... Son, be of good cheer; thy sins be forgiven thee.... And he arose, and departed to his house."*School.* "The Son of man hath power on earth to forgive sins."*Third Scholar.* Over disease and death; for he healed a woman which was diseased with an issue of blood twelve years, opened the eyes of two blind men, and raised from the dead Jairus's daughter.*School.* "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

HYMN. C. M.

All hail the power of Jesus' name!

Let angels prostrate fall:

Bring forth the royal diadem,
And crown him Lord of all.O that with yonder sacred throng
We at his feet may fall!We'll join the everlasting song,
And crown him Lord of all.

III. The King's Teachings.

Supt. What testimony did the soldiers, sent to arrest him, bear to the ability of Jesus to teach?*School.* When they returned from the presence of the great Prophet, they answered the priests and Pharisees saying, "Never man spake like this man."

1. About the Sower and the Seed.

Supt. The tenth lesson of this quarter has as its subject the "Parable of the Sower," wherein the nature of the sower, the seed, and the soil is illustrated. What were the teachings about the sower?*School.* First, he went forth for the purpose of sowing. Jesus came to teach all men. Second, he scattered the seed although he knew some would fall by the wayside and not prove fruitful. "He came to his own, and his own received him not." Third, he sowed expecting some would bear fruit. There would be a harvest, some thirty, some sixty, and some a hundred-fold.*Supt.* What is the teaching about the hearers of the word?*School.* That there are fruitful and unfruitful hearers.*Supt.* How should we receive the words of the great Teacher?*School.* As in good ground, so that we may bring forth fruit, thirty, sixty, or even a hundred-fold.

2. About the Harvest.

Supt. What is the subject of the fifth lesson?*School.* "The Harvest and the Laborers."*Supt.* In this lesson what is the teaching of the Master?*School.* First, Jesus the great teacher was a missionary, and he wants his disciples filled with a like missionary spirit. Second, that there is need of many more laborers in God's harvest. Every Christian should be a reaper.*Supt.* "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

HYMN.

Far and near the fields are teeming

With the waves of ripened grain;

Far and near their gold is gleaming

O'er the sunny slope and plain.

Send them forth with morn's first beaming,

Send them in the noontide's glare;

When the sun's last rays are gleaming,

Bid them gather every-where.

O thou, whom thy Lord is sending,

Gather now the sheaves of gold;

Heavenward then at evening wending,

Thou shalt come with joy untold.

3. About John.

Supt. What did Jesus declare of John, respecting his identity?*School.* That he was the true prophet, saying, "This is he of whom it is written, Behold I send my messenger before thy face which shall prepare thy way before thee."*Supt.* What respecting his character?*School.* "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist."

4. About the Sabbath.

Supt. Which one of the quarter's lessons teaches about the Sabbath?*School.* The ninth, whose Golden Text is, "It is lawful to do good on the Sabbath days."*Supt.* In this lesson Jesus gives an example of the right method of Sabbath-keeping. What three practical lessons may we draw from his precepts and example?*School.* First, that as he went to the synagogue for worship, so we should attend church. Second, as he healed the man with a withered hand, so we should seek to do good. Third, as he taught the Pharisees so we should seek to learn and teach the word of God on the holy Sabbath.

HYMN. S. M.

Hail to the Sabbath day!
The day divinely given,
When men to God their homage pay,
And earth draws near to heaven.

5. About His Kingdom.

Supt. By the parable of the tares, which is the subject of the eleventh lesson, the great Teacher illustrates certain characteristics of his kingdom. What are they?

School. First, that in his kingdom the wicked and the good must grow together. Second, that the time is coming when the wicked shall be separated from the good. Third, that the wicked will be destroyed, while the good shall be saved.

Supt. In the twelfth lesson Jesus is represented as putting forth the parable of the mustard seed. In what way does this represent his kingdom?

School. This teaches that the kingdom, from the smallest beginnings, will grow rapidly to the greatest proportions.

Supt. The kingdom of heaven is also likened unto heaven. Will the school show what this parable teaches?

School. In this parable is the whole secret and method of the growth of Christianity. "It is fire that kindles fire; love that kindles love; Christianity manifested that spreads Christianity;" heaven that leavens the whole measure of meal.

Supt. What does the parable of the hidden treasure teach?

School. "It illustrates the priceless value of the blessings of the kingdom."

Supt. What other parables are given in the twelfth lesson in explanation of the kingdom?

School. The pearl of great price, the grand design of which is to show the earnestness and whole-heartedness with which salvation must be sought; and second, the parable of the net, which shows that in the kingdom there will be gathered both good and bad, but that in the end there will be a separation.

All. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just."

HYMN. *Jewels.*

When he cometh, when he cometh
To make up his jewels,
All his jewels, precious jewels,
His loved and his own.

Chorus. Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for his crown.
He will gather, he will gather
The gems for his kingdom;
All the pure ones, all the bright ones,
His loved and his own.

6. About Judgment and Mercy.

Supt. In the eighth lesson the Master speaks at once of judgment and mercy, that is, he enforces his teachings by warnings and promises; the school may repeat selections from this Scripture.

School. "He began to upbraid the cities wherein most of his mighty works were done, because they repented not." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

HYMN. 8, 7, 4.

Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love, and power:
He is able,
He is willing: doubt no more.

IV. The King Acknowledged.

Supt. Who acknowledged Jesus was the King?

Girls. The wise men, who came from the east to Jerusalem, saying, "Where is he that is born king of the Jews?"

Boys. Simeon, the prophet, who, "When the parents brought in the child Jesus, took him up in his arms and blessed God."

Girls. Anna, a prophetess; she "coming in that instant, gave thanks likewise unto the Lord."

Boys. John the Baptist, who "saw, and bare record that

this is the Son of God.... And looking upon Jesus as he walked, he saith, Behold the Lamb of God!"

Girls. "And Peter answereth and saith unto him, Thou art the Christ."

Boys. Even the centurion at the cross said, "Truly this man was the Son of God."

HYMN. 8, 7, 4.

Shepherds in the field abiding,
Watching o'er your flocks by night,
God with man is now residing;
Yonder shines the infant light:
Come and worship,
Worship Christ, the new-born King.

Saints before the altar bending,
Watching long in hope and fear,
Suddenly the Lord, descending,
In your temple shall appear:
Come and worship,
Worship Christ, the new-born King.

Supt. In the first lesson of this quarter Jesus pronounced a wonderful meed of praise upon the centurion; why was this?

School. Because of his great faith and expressed confidence in his character.

Supt. What did he say of this man?

School. "Verily I say unto you, I have not found so great faith, no, not in Israel;" and he further said unto him, "Go thy way, and as thou hast believed, so be it done unto thee."

Supt. In the sixth lesson he assures to all who confess him before men a great reward.

School. The Golden Text of this lesson gives a full expression of this promised reward: "Whosoever, therefore, shall confess me before men, him will I confess before my Father which is in heaven."

HYMN.

I love to tell the story
Of unseen things above,
Of Jesus and his glory,
Of Jesus and his love.
I love to tell the story
Because I know 'tis true;
It satisfies my longings
As nothing else can do.
I love to tell the story;
More wonderful it seems
Than all the golden fancies
Of all our golden dreams.
I love to tell the story,
It did so much for me;
And that is just the reason
I tell it now to thee.

Supt. We will all repeat some of the promises that we delight to remember on Christmas Day, and especially in connection with this Review Service.

Boys. "Unto him shall the gathering of the people be.... The nation shall do him honor."

Girls. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

All. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

HYMN. 7, 6.

Hail to the Lord's Anointed,
Great David's greater Son!
Hail in the time appointed
His reign on earth begun!
He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.

To him shall prayer unceasing
And daily vows ascend;
His kingdom still increasing,
A kingdom without end:
The tide of time shall never
His covenant remove;
His name shall stand forever,
That name to us is Love.

Lessons and Golden Texts for 1888.

STUDIES IN THE NEW TESTAMENT.

First Quarter.

Lesson

- I. Jan. 1.—HEROD AND JOHN THE BAPTIST. Matt. 14. 1-12. *Commit* vs. 10-12. GOLDEN TEXT: And his disciples came, and took up the body, and buried it, and went and told Jesus. Matt. 14. 12.
- II. Jan. 8.—THE MULTITUDE FED. Matt. 14. 13-21. *Commit* vs. 19-21. GOLDEN TEXT: Jesus said unto them, I am the bread of life. John 6. 35.
- III. Jan. 15.—JESUS WALKING ON THE SEA. Matt. 14. 22-36. *Commit* vs. 25-27. GOLDEN TEXT: Be of good cheer; It is I; be not afraid. Matt. 14. 27.
- IV. Jan. 22.—JESUS AND THE AFFLICTED. Matt. 15. 21-31. *Commit* vs. 30, 31. GOLDEN TEXT: Is any among you afflicted? let him pray. James 5. 13.
- V. Jan. 29.—PETER CONFESSING CHRIST. Matt. 16. 13-28. *Commit* vs. 15-17. GOLDEN TEXT: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matt. 10. 32.
- VI. Feb. 5.—THE TRANSFIGURATION. Matt. 17. 1-13. *Commit* vs. 4, 5. GOLDEN TEXT: And there came a voice out of the cloud, saying, This is my beloved Son: hear him. Luke 9. 35.
- VII. Feb. 12.—JESUS AND THE LITTLE ONES. Matt. 18. 1-14. *Commit* vs. 2-4. GOLDEN TEXT: But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. Matt. 19. 14.
- VIII. Feb. 19.—A LESSON ON FORGIVENESS. Matt. 18. 21-35. *Commit* vs. 21, 22. GOLDEN TEXT: And forgive us our debts, as we forgive our debtors. Matt. 6. 12.
- IX. Feb. 26.—THE RICH YOUNG RULER. Matt. 19. 16-28. *Commit* vs. 23-26. GOLDEN TEXT: Ye cannot serve God and mammon. Matt. 6. 24.
- X. March 4.—CHRIST'S LAST JOURNEY TO JERUSALEM. Matt. 20. 17-29. *Commit* vs. 17-19. GOLDEN TEXT: The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20. 28.
- XI. March 11.—JESUS'S ENTRANCE TO JERUSALEM. Matt. 21. 1-16. *Commit* vs. 9-11. GOLDEN TEXT: Blessed be he that cometh in the name of the Lord. Psa. 118. 26.
- XII. March 18.—THE SON REJECTED. Matt. 21. 33-46. *Commit* vs. 42-44. GOLDEN TEXT: He came unto his own, and his own received him not. John 1. 11.
- XIII. March 25.—REVIEW; or, Temperance Lesson, Gal. 5. 16-26; or, Missionary Lesson, Psa. 2. 1-12.

Second Quarter.

- I. April 1.—THE MARRIAGE FEAST. Matt. 22. 1-14. *Commit* vs. 11-14. GOLDEN TEXT: Blessed are they which are called unto the marriage supper of the Lamb. Rev. 19. 9.
- II. April 8.—CHRIST'S LAST WARNING. Matt. 23. 27-39. *Commit* vs. 37-39. GOLDEN TEXT: Create in me a clean heart, O God: and renew a right spirit within me. Psa. 51. 10.
- III. April 15.—CHRISTIAN WATCHFULNESS. Matt. 24. 42-51. *Commit* vs. 42-44. GOLDEN TEXT: And what I say unto you I say unto all, Watch. Mark 13. 37.
- IV. April 22.—THE TEN VIRGINS. Matt. 25. 1-13. *Commit* vs. 10-13. GOLDEN TEXT: And they that were ready went in with him to the marriage: and the door was shut. Matt. 25. 10.
- V. April 29.—THE TALENTS. Matt. 25. 14-30. *Commit* vs. 20, 21. GOLDEN TEXT: Be thou faithful unto death, and I will give thee a crown of life. Rev. 2. 10.
- VI. May 6.—THE JUDGMENT. Matt. 25. 31-46. *Commit* vs. 37-40. GOLDEN TEXT: And these shall go away into everlasting punishment, but the righteous into life eternal. Matt. 25. 46.
- VII. May 13.—THE LORD'S SUPPER. Matt. 26. 17-30. *Commit* vs. 26-28. GOLDEN TEXT: For even Christ our passover is sacrificed for us. 1 Cor. 5. 7.
- VIII. May 20.—JESUS IN GETHSEMANE. Matt. 26. 36-46. *Commit* vs. 36-39. GOLDEN TEXT: Though he were a Son, yet learned he obedience by the things which he suffered. Heb. 5. 8.

Lesson

- IX. May 27.—PETER'S DENIAL. Matt. 26. 67-75. *Commit* vs. 73-75. GOLDEN TEXT: Wherefore let him that thinketh he standeth take heed lest he fall. 1 Cor. 10. 12.
- X. June 3.—JESUS CRUCIFIED. Matt. 27. 33-50. *Commit* vs. 35-37. GOLDEN TEXT: He humbled himself, and became obedient unto death, even the death of the cross. Phil. 2. 8.
- XI. June 10.—JESUS RISEN. Matt. 28. 1-15. *Commit* vs. 5-7. GOLDEN TEXT: But now is Christ risen from the dead, and become the first-fruits of them that slept. 1 Cor. 15. 20.
- XII. June 17.—THE GREAT COMMISSION. Matt. 28. 16-20. *Commit* vs. 18-20. GOLDEN TEXT: The Lord gave the word: great was the company of those that published it. Psa. 68. 11.
- XIII. June 24.—REVIEW; or, Temperance Lesson, 1 Cor. 8. 1-13; or, Missionary Lesson, Isa. 61. 4-11.

STUDIES IN THE OLD TESTAMENT.

Third Quarter.

- I. July 1.—GOD'S COVENANT WITH ISRAEL. Exod. 24. 1-12. *Commit* vs. 7, 8. GOLDEN TEXT: I will be to them a God, and they shall be to me a people. Heb. 8. 10.
- II. July 8.—THE GOLDEN CALF. Exod. 32. 15-26. *Commit* vs. 19-21. GOLDEN TEXT: Little children, keep yourselves from idols. 1 John 5. 21.
- III. July 15.—GOD'S PRESENCE PROMISED. Exod. 33. 12-23. *Commit* vs. 12-14. GOLDEN TEXT: Lo, I am with you always, even unto the end of the world. Matt. 28. 20.
- IV. July 22.—FREE GIFTS FOR THE TABERNACLE. Exod. 35. 20-29. *Commit* vs. 21, 22. GOLDEN TEXT: God loveth a cheerful giver. 2 Cor. 9. 7.
- V. July 29.—THE TABERNACLE. Exod. 40. 1-16. *Commit* vs. 1-3. GOLDEN TEXT: Behold the tabernacle of God is with men, and he will dwell with them. Rev. 21. 3.
- VI. Aug. 5.—THE BURNT-OFFERING. Lev. 1. 1-9. *Commit* vs. 4, 5. GOLDEN TEXT: The Lord hath laid on him the iniquity of us all. Isa. 53. 6.
- VII. Aug. 12.—THE DAY OF ATONEMENT. Lev. 16. 1-16. *Commit* v. 16. GOLDEN TEXT: Without shedding of blood is no remission. Heb. 9. 22.
- VIII. Aug. 19.—THE FEAST OF TABERNACLES. Lev. 23. 33-44. *Commit* vs. 41-43. GOLDEN TEXT: The voice of rejoicing and salvation is in the tabernacles of the righteous. Psa. 118. 15.
- IX. Aug. 26.—THE PILLAR OF CLOUD AND OF FIRE. Num. 9. 15-23. *Commit* vs. 15, 16. GOLDEN TEXT: O send out thy light and thy truth: let them lead me. Psa. 43. 3.
- X. Sept. 2.—THE SPIES SENT INTO CANAAN. Num. 13. 17-33. *Commit* vs. 30-32. GOLDEN TEXT: Let us go up at once, and possess it; for we are well able to overcome it. Num. 13. 30.
- XI. Sept. 9.—THE UNBELIEF OF THE PEOPLE. Num. 14. 1-10. *Commit* vs. 2-4. GOLDEN TEXT: So we see that they could not enter in because of unbelief. Heb. 3. 19.
- XII. Sept. 16.—THE SMITTEN ROCK. Num. 20. 1-13. *Commit* vs. 7, 8. GOLDEN TEXT: They drank of that spiritual Rock that followed them: and that Rock was Christ. 1 Cor. 10. 4.
- XIII. Sept. 23.—DEATH AND BURIAL OF MOSES. Deut. 34. 1-12. *Commit* vs. 5-7. GOLDEN TEXT: The path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. 4. 18.
- XIV. Sept. 30.—REVIEW; or, Temperance Lesson, Deut. 21. 18-21; or, Missionary Lesson, 1 Thess. 1. 1-10.

Fourth Quarter.

- I. Oct. 7.—THE COMMISSION OF JOSHUA. Josh. 1. 1-9. *Commit* vs. 8, 9. GOLDEN TEXT: Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. Eph. 6. 14.

Lesson

- II. Oct. 14.—CROSSING THE JORDAN. Josh. 3. 5-17. *Commit vs. 5, 6. GOLDEN TEXT:* When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. Isa. 43. 2.
- III. Oct. 21.—THE STONES OF MEMORIAL. Josh. 4. 10-24. *Commit vs. 20-22. GOLDEN TEXT:* Then ye shall let your children know, saying, Israel came over this Jordan on dry land. Josh. 4. 22.
- IV. Oct. 28.—THE FALL OF JERICHO. Josh. 6. 1-16. *Commit vs. 15, 16. GOLDEN TEXT:* By faith the walls of Jericho fell down, after they were compassed about seven days. Heb. 11. 30.
- V. Nov. 4.—DEFEAT AT AI. Josh. 7. 1-12. *Commit vs. 10-12. GOLDEN TEXT:* Incline my heart unto thy testimonies, and not to covetousness. Psa. 119. 36.
- VI. Nov. 11.—CALEB'S INHERITANCE. Josh. 14. 5-15. *Commit vs. 10-12. GOLDEN TEXT:* Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Psa. 37. 3.
- VII. Nov. 18.—HELPING ONE ANOTHER. Josh. 21. 43-45, and 22. 1-9. *Commit vs. 22. 1-4. GOLDEN TEXT:* Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6. 2.
- VIII. Nov. 25.—THE COVENANT RENEWED. Josh. 24. 19-25. *Commit vs. 26-28. GOLDEN TEXT:* The Lord our God will we serve, and his voice will we obey. Josh. 24. 24.
- IX. Dec. 2.—ISRAEL UNDER JUDGES. Judg. 2. 11-23. *Commit vs. 11, 12. GOLDEN TEXT:* Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb. 3. 12.
- X. Dec. 9.—GIDEON'S ARMY. Judg. 7. 1-8. *Commit vs. 2, 3. GOLDEN TEXT:* Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. 4. 6.
- XI. Dec. 16.—DEATH OF SAMSON. Judg. 16. 21-31. *Commit vs. 29-30. GOLDEN TEXT:* Great men are not always wise. Job 32. 9.
- XII. Dec. 23.—RUTH'S CHOICE. Ruth 1. 16-22. *Commit vs. 16-18. GOLDEN TEXT:* Thy people shall be my people, and thy God my God. Ruth 1. 16.
- XIII. Dec. 30.—REVIEW; or, Temperance Lesson, Num. 6. 1-4; or, Missionary Lesson, Psa. 67. 1-7.

Thoughts for the Quiet Hour.

— God endures us when we offend him; let us endure him when he tries us; endurance is one of the names of love.—*Joseph Roux.*

— We do not shake off our yesterdays and sustain no further relation to them; they follow us, they constitute our life, and they give accent and force and meaning to our present deeds.—*Joseph Parker.*

— If we would bring holy life to Christ, we must mind our fireside duties as well as the duties of the sanctuary.—*Spurgeon.*

— It is well to think well; it is divine to act well.—*Horace Mann.*

— Nothing is beneath you if it is in the direction of your life; nothing is great or desirable if it is off from that.—*Emerson.*

— Be thou then a temple indeed, a sacred place to him—let all thy thoughts within, like white-robed priests, move round the altar, and keep the fire burning. Let thine affections be always a cloud filling the room, and inwrapping thy priest-like thoughts. Let thy hallowed desires be ever fanning the mercy-seat with their wings.—*Bushnell.*

— Knowledge is spiritual alms, which they that are able should give to every one that needs, to every one that asks.—*Henry.*

— The same hand that prepared a lion for Samson

hath proportionable matches for every Christian. God never gives strength but he employs it.—*Hall.*

— Blessed is he that hath found his work; let him ask no other blessedness.—*Clarke.*

— As I was at my window I saw the stars and the sky, and that vast and magnificent firmament in which the Lord has placed them. I could nowhere discover the columns on which the Master has supported this immense vault, and yet the heavens did not fall.—*Martin Luther.*

— To take the Scriptures for our directory is to walk upon a path which, either rugged or smooth, overshadowed or illuminated, shall bring us at length to immortality and joy.—*Bickersteth.*

— "My burden is light," said the blessed Redeemer. A light burden indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight toward heaven.—*Bernard.*

— If God were always our desire, we should not be so much troubled when our inclinations are opposed.—*Thomas à Kempis.*

— The common problem, yours, mine, every one's, Is—not to fancy what were fair in life, Provided it could be—but, finding first What may be, then find how to make it fair Up to our means; a very different thing! —*Robert Browning.*

— As the ice upon the mountain, when the warm breath of the summer sun breathes upon it, melts and divides into drops, each of which reflects an image of the sun; so life, in the smile of God's love, divides itself into separate forms, each bearing in it and reflecting an image of God's love.—*Longfellow.*

— The world's first gift to Him who came to save it was a manger; and its last, a cross!—*Bascom.*

— It is his birthday—his, the only one Who ever made life's meaning wholly plain. Dawn is he to our night; no longer vain And purposeless our onward-struggling years; The hope He bringeth overflows our fears: Now do we know the Father, through the Son! O earth, O heart, be glad on this glad morn! God is with man! Life, life to us is born! —*Lucy Larcom.*

Book Notices.

The Earth Trembled. By Edward P. Roe. New York: Dodd, Mead & Co. The scene of this story is laid in Charleston, South Carolina. The bitterness of feeling in that part of the South in the days of the war is illustrated in various incidents. The earthquake of 1886 is shown to have been an instrument of Providence to bring some of these people of extreme and bitter views to a better mind. The work is written in the style which has made Mr. Roe's other volumes popular. Price, \$1 50.

Stories of the Magicians. Thalaba and the Magicians and the Domdaniel; Rustem and the Genii; Kehama and his Sorceries. By the Rev. Alfred J. Church, A.M. With Sixteen Illustrations. New York: Dodd, Mead & Co. These stories have a decided Oriental flavor, reminding one at times of the *Arabian Nights*. They are well told. The illustrations are quaint, and are taken from Persian and Indian manuscripts in the British Museum. Price, \$1 50.

The Life and Times of John Jay, Secretary of Foreign Affairs under the Confederation, and First Chief-Justice of the United States. With a sketch of public events from the opening of the Revolution to the election of Jefferson. By William Whitelock. New York: Dodd, Mead & Co. The present generation will do well to study the lives of the eminent men who helped to frame the government of this Republic. Among these, John Jay stands forward as a patriot, a jurist, a statesman, and a Christian. His influence in the moulding of public opinion, at the time our government was in a formative state, was strong and always on the side of right and of godliness. His name must ever rank among the fathers of the Republic. Price, \$1 75.

Dialect Ballads. By Charles Follen Adams. Illustrated by "Boz." New York: Harper & Brothers. The writer of this volume is a business man with a strong sense of humor, and the ability to clothe his humorous thoughts in verse. If occasionally he stoops to frivolity, he also contrives to teach some useful lessons, and to mingle pathos with his humor. Price, \$1.

Fighting the Sea; or, Winter at the Life-Saving Station. By Edward A. Rand. New York: Thomas Whittaker. Mr. Rand takes rank with the most popular of our writers for the young. His books convey valuable information in a very delightful manner. The present volume, under the guise of a story which is well told, gives a graphic account of the means used on our Atlantic coast for saving men from the sea. Older people, as well as the young folk, will find much in it to interest them. Price, \$1 25.

The Scottish Pulpit From the Reformation to the Present Day. By William M. Taylor, D.D. New York: Harper & Bros. The volume is dedicated to the faculty and students of theology in Yale University, before whom these lectures were delivered in 1886. They are characterized by the clear and vigorous style of their author, and make very pleasant reading, while affording a valuable contribution to homiletics and church history. Price, \$1 50.

The Minor Poems of John Milton. Edited with Notes by William J. Rolfe, A.M., Litt.D. New York: Harper & Bros. The genius of Milton sparkles in these "minor poems" as well as in his more elaborate works. The editor's notes at the end of the volume add very much to its value. Price, 56 cents.

Philosophy of Theism. By Borden P. Bowne. New York: Harper & Bros. The starting-point in this philosophy is "the conception of things interacting according to law, and forming an intelligible system." This conception, the author claims, is generally accepted, though it may not be speculatively demonstrated. He therefore begins with the assertion, "Man is religious. However it came about, our race, at least as soon as it emerged from brutishness, possessed religious ideas and impulses." Starting with this undeniable proposition he proceeds to discuss the source, the history, and the rational foundation of religion. Professor Bowne's style is lucid and his arguments strong. Those who wish to dig to the foundations will do well to study this book. Price, \$1 75.

An Unknown Country. By the author of "John Halifax, Gentleman." Illustrated by Frederick Noel Paton. New York: Harper & Brothers. The "unknown country" consists of certain unfrequented portions in the north of Ireland, visited by Miss Muloch and two young English girls, her companions. They

visited Antrim, Cushendall, Cushendun, the Giant's Causeway, Londonderry, Gweedore and Carrick, and various places between not usually seen by travelers. The book is entertaining and the illustrations are fine. Price, \$2 50.

The King's Message, and Other Addresses. A Book for the Young. By J. H. Wilson, D.D. New York: T. Nelson & Sons. This book will be found an admirable study for all preachers and others who desire to address children and young people. By a careful perusal of its pages they can learn somewhat of the method of its writer, who has for years been successful in interesting and instructing the young. The book can also be used in a family, the addresses being read by one to the others. Price, \$1 25.

A Border Shepherdess. A Romance of Eskdale. By Amelia E. Barr. New York: Dodd, Mead & Co. Mrs. Barr has the happy art of carrying her readers with her from the beginning of the volume to its close. Familiar with the borderland between England and Scotland, she knows right well how to describe its people and its scenery. She makes her characters exceedingly life-like. Price, \$1.

A Primer of Physical Training. By Wm. G. Anderson, M.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, 10 cents. This, No. 50 of the Chautauqua Text-Books, will be useful not only to teachers of physical culture in schools, but also to many who need direction in exercise at home.

How to Teach Natural Science in Public Schools. By Wm. T. Harris, LL.D. Syracuse, N. Y.: C. W. Bardeen. Price, 15 cents. No. 11 of the "School-Room Classics" series, and as valuable as its predecessors.

The Victory Series. By Robina Hardy. London: T. Nelson & Sons. Six volumes, 18mo. Price, \$1 50. These six small books have handsome covers and pretty pictures; but some of the words and ideas are quite above the ages for which they are evidently designed.

The Ferryman's Boy, and Other Stories. By Crona Temple. London: T. Nelson & Sons. Price, 50 cents. Three stories bound together, making a rather thin volume, both in size and quality.

Scripture Symbolism. By Daniel Dana Buck, D.D. Yarmouth, Me.: Scriptural Publication Society. The subject of this little book is one that gives opportunity for free imagination and many erratic opinions. But we notice that it is here treated carefully, thoughtfully, and with moderation. The author rides no hobby, but evidently seeks to interpret Scripture in an impartial spirit.

Readings from Washington Irving. New York: The Chautauqua Press. Price, 40 cents. This volume of extracts, prepared for the readers of the C. L. S. C., will give a taste of the delicate viands prepared by "the father of American Literature," whose writings were once so popular on both sides of the Atlantic, and are now recognized as standard works.

The Psalms in History and Biography. By the Rev. John Ker, D.D. New York: Robert Carter & Brothers. Price, \$1. This book will be useful to readers of the Psalms in private, and especially in public, for it is not so much an exposition as a collection of incidents, mainly historical, showing the use which has been made of special psalms or texts from them. A fact, stated in connection with the reading, will often impart an interest to the selection, and this book is a store-house of such facts.

Animal Life in the Sea and on the Land. A Zoology for Young People. By Sarah Cooper. New York: Harper & Brothers. Every family library ought to have books of this sort, so that the young people may cultivate their powers of observation by comparing the teachings of the text-book with the habits of animals. Older people may also find much here to interest and instruct. The value of the volume is greatly enhanced by nearly three hundred beautiful illustrations.

Scribner's Magazine. Published monthly, with illustrations. New York: Charles Scribner's Sons. This new monthly periodical is now becoming well-known to the reading public. It began well, but improves with every number. The illustrations are good and the reading matter excellent.

The Ancient Cities of the New World. Being Voyages and Explorations in Mexico and Central America, from 1857 to 1882. By Desire Charnay. Translated from the French by J. Gonino and Helen S. Conant. New York: Harper & Brothers. We will remember the interest aroused in the public mind by the explorations of Stephens and Catherwood among the ancient ruins of Central America. Through the munificence of Mr. Peter Lorillard, Mr. Charnay has been able to supplement these labors in more recent years with the advantages which photography gives to the production of representations of the scenes described. As a book of travel the volume is entertaining, and as a contribution to the history of the old civilizations of this great continent it is very valuable. The publishers have done their best in printing and engraving, and that is saying a great deal. Price, \$6.

What to Do? Thoughts Evoked by the Census of Moscow. By Count Lyof N. Tolstoi. New York: T. Y. Crowell & Co. Price, \$1 25. Any work by Count Tolstoi will find readers, and will hold them, for there is a sincerity, strength, and insight in his writings which command attention. In this book he gives the result of personal investigations among the population of Moscow, both rich and poor. Some of the facts which he presents are harrowing and repulsive; and he does not seem to have any adequate remedy for the evils which he shows in such strong colors, but the general tone of the book is wholesome.

Memoirs of Wilhelmine, Margravine of Baireuth. Translated and edited by H. R. H. Princess Christian. New York: Harper & Brothers. The autobiography of a princess in the last century, the sister of Frederick the Great; it contains many interesting pictures of life in the court; but shows that royalty is not altogether happiness. It should be read in connection with Carlyle's *Frederic the Great*. Price, \$1 25.

The Why of Methodism. By Daniel Dorchester, D.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, 70 cents. The substance of this book was delivered as a sermon, by invitation, in a Unitarian pulpit, under the title, "Why am I a Methodist?" It is a compact statement of the claims of Methodism and of their evidences, and will do admirable service as a handbook for the members of the Oxford League and other Methodist young people, who ought to be interested in the history, polity, and teachings of their Church.

Lights and Shadows of Human Life. By the Rev. John Philip, M.A. New York: Robert Carter & Brothers. Price, \$1. A volume of ten articles, all on various aspects of life, as, "The Source of Life," "The Sweetness of Life," "The Problems of Life." They are in the sermon form, though without texts, and are read-

able and earnestly spiritual. The book is highly commended by President M'Cosh of Princeton College.

The Rose of Paradise. By Howard Pyle. New York: Harper & Brothers. A novel, with the accessories of pirates and plunderers. Price, \$1 25.

M. Tullii Ciceronis Cato Maior et Laelius. With an Introduction and Commentary by Austin Stickney, A.M. New York: Harper & Brothers. A good text-book in one of the finest of the Latin classics, with help for the student furnished in due proportion.

The "Come" and "Go" Family Text-Book. Containing "Come" and "Go" texts for every day in the year; also spaces for births, deaths, and marriages. Compiled by John Strathearn. New York: Robert Carter & Brothers. Printed in black and red, and bound in purple and gold, this makes a very showy volume. The compiler has found for every day in the year a Scripture text which has in it the word "come," and another containing the word "go." A longer text containing the two words is found for every month. Besides, there is for every month a text containing something about the month with its numerical name. Unfortunately, however, the compiler appears to suppose that the months mentioned by numerical name in the Bible correspond to those of our own. Thus, for January he quotes a passage about the "first month," and so on up to December. This is misleading, as the Hebrew year did not begin with the month corresponding to January.

Young Knights of the Cross. By Daniel Wise, D.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, 90 cents. There are middle-aged men and women by the thousand who remember "The Young Man's Counselor" and "The Young Lady's Counselor," as books which gave them inspiration and guidance in life. In the same style, and with an equal ability, their author has given this book to the young people of to-day. As its title-page states, it is "a handbook of principles, facts, and illustrations for young people who are seeking the golden crown of pure and noble character." It is full of interest, and full also of good counsel. No better book can be placed in the hand of a boy or a girl just going forth into life.

Beauty Crowned: or, The Story of Esther, the Jewish Maiden. By Rev. I. N. Fradenburgh, Ph.D., D.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, 90 cents. The story of Esther is more than told in this volume. It is illustrated with an abundance of information from the customs of the Orient and of the ancient world. The preacher, the teacher, and the Bible student will all be under obligation to the author of this book for the learning which it lays under tribute, and for the simplicity of style in which it is written. It is surprising how every incident in the Book of Esther has its counterpart in secular Oriental history, and the harmony between Scripture and archaeology is a strong evidence of the Bible's authenticity.

The Boy Travelers on the Congo. By Thomas W. Knox. New York: Harper & Brothers. Price, \$3. Our boy-friends, Frank and Fred, who have traveled together in so many lands, now traverse a new field. They take the journey through the Dark Continent with Stanley; but it is in a very easy manner, avoiding all the dangers of the trip. They simply read Stanley's book, and talk about it, receiving from their instructor all additional information that is needed. This book gives the more interesting parts of Stanley's experiences, and adapts the story to young people.

CLASS RECORD FOR DECEMBER, 1887.

	Dec. 4.	Dec. 11.	Dec. 18.	Dec. 25.
Weather				
Teacher.				
PUPILS.				

Whisper Songs for December.

TENTH LESSON.

EACH little hand may sow the seed!
Of pleasant word and of loving deed;
And each little heart be a fruitful field,
A blessed harvest at last to yield.

ELEVENTH LESSON.

Growing to-day in God's field are we,
No child too small for his eye to see;
What shall we be in the harvest-day?
Good wheat, or tares to be cast away?

TWELFTH LESSON.

Wonderful kingdom of light and love,
Wonderful home of the soul above!
Gladly we sing as we journey along,
Jesus alone is our joy and our song.

LESSONS FOR 1887.

Fourth Quarter.

- Oct. 2. THE CENTURION'S FAITH.....Matt. 8. 5-13.
9. THE TEMPEST STILLED.....Matt. 8. 18-27.
16. POWER TO FORGIVE SINS.....Matt. 9. 1-8.
23. THREE MIRACLES.....Matt. 9. 18-31.
30. THE HARVEST AND THE LABORERS.....Matt. 9. 35-38, and 10. 1-8.
Nov. 6. CONFESSING CHRIST.....Matt. 10. 32-42.
13. CHRIST'S WITNESS TO JOHN.....Matt. 11. 2-15.
20. JUDGMENT AND MERCY.....Matt. 11. 20-30.
27. JESUS AND THE SABBATH.....Matt. 12. 1-14.

- Dec. 4. Parable of the Sower.....Matt. 13. 1-9.
11. Parable of the Tares.....Matt. 13. 24-30.
18. Other Parables.....Matt. 13. 31-33, and 44-52.
25. Fourth Quarterly Review.

LESSONS FOR JANUARY, 1888.

- JAN. 1. Herod and John the Baptist. Matt. 14. 1-12.
JAN. 8. The Multitude Fed. Matt. 14. 13-21.
JAN. 15. Jesus Walking on the Sea. Matt. 14. 22-36.
JAN. 22. Jesus and the Afflicted. Matt. 15. 21-31.
JAN. 29. Peter Confessing Christ. Matt. 16. 13-28

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